UPANISADIC CHALLENGE
TO SCIENCE
BY
R.K.GARG

UPANIṢADIC CHALLENGE
TO SCIENCE

I

Na tatra sūryo bhāti na candratārakam
Nemā vidyuto bhānti kuto'yamagniḥ ;
Tameva bhāntamanubhāti sarvam
Tasya bhāsā sarvamidaṁ vibhāti.

"There the sun does not shine, nor do the moon and the stars ; nor do these flashes of lightning shine. How can this earthly fire ? It is only when He shines first, that all these objects shine afterwards."

(*Kaṭhopaniṣad*, II. 2. 15)

II

Ihaiva santo'tha vidmastadvayam
Na cedavedirmahatī vinaṣṭi ;
Ye tadviduramṛtāste bhavanti
Athetare duḥkhamevāpi yanti.

"If we realise *Brahman* here and now, it is good ; if we do not so realise It, great is the loss. Those who know It, they become immortal. But others go only to sorrow."

(*Bṛhadāraṇyakopaniṣad*, iv. 4. 14)

III

Nāvirato duścaritānnāśānto nāsamāhitaḥ ;
Nāśāntamānaso Vā'pi prajñānenainamāpnuyāt.

"Not he who has not desisted from bad conduct, not he who is not tranquil, not he who is not composed, not he who is not of peaceful mind, can obtain the *ātman* by sheer intelligence alone."

(*Kaṭhopaniṣad*, I. 2. 24)

UPANIṢADIC CHALLENGE TO SCIENCE

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Foreword by
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TO

My Revered Mother
Late Smt. Kamala Devi
and
My Endeared Brother
Late Shri Ram Krishan Garg, M.Sc.

Foreword

Many books and treatises have been written on the *Upaniṣads.* I am sure many more will be written in the future. For *Upaniṣads* are an inexhaustible source of wisdom, and this wisdom transcends the limits of knowledge by separative consciousness. Separative consciousness is, according to the *Upaniṣads*, a mode of Ignorance, *Avidyā*, and the malady of man is that he dwells in the separative consciousness, and all that he calls "knowledge' provides him apprehension of divisions rather than comprehension of union. What is the secret of that union and how that union can be achieved is a central theme of the *Upaniṣads*. And this is the theme to which Man is bound to return more and more imperatively at the end of his search of the reality and meaning of existence. It is for this reason that the *Upaniṣads* have been and will continue to be the perennial object of study and research.

At a time when we are passing through the period of unprecedented triumph of Science, it has been pertinently asked if *Upaniṣads* have the same relevance as in the pre-scientific age. This is an important question, and it is gratifying that Dr. Garg has, in the present thesis attempted to answer this question. In the first Chapter itself, Dr. Garg examines the achievements of science and shows how the recent developments have revealed the inherent limitations of the scientific methods and conclusions. Dr. Garg shows how Science is in need of philosophy, and how philosophy, in turn, is in need of intuitive knowledge that is recorded in the *Upaniṣads*. The rest of the thesis is devoted to the contents of that intuitive knowledge. Dr. Garg has stated his thesis in clear and lucid terms and his vindication of the value of the *Upaniṣads* is both masterly and authoritative.

One special merit of Dr. Garg's thesis is his constant reference to the original statements of the *Upaniṣads*. Dr.

Garg is never polemic, but he substantiates his affirmations by taking us directly to the sources. In this way, he has attempted to establish that the universe, according to the *Upaniṣads*, is not an illusion and that *Upaniṣads* do not teach defeatist escapism or sterile asceticism. He has also shown that the unfoldment of the glory and the grandeur of *Brahman* is the aim of human life, and that the means of this unfoldment include devotion, dedication and service, *Tapas*, *Satya*, *Brahmacarya*, *Dama*, *Śraddhā*, *Dāna*, *Abhaya*. He also refers to the cultivation of spiritual qualities and of meditation as the means to the goal, and he points out that human life and divine life are not antithetical and that divine life can be achieved here in the physical world itself, *iha eva*. This is a message which, I believe, is relevant to the modern man's needs and demands.

I am happy to record that the present thesis is a valuable exposition of the profound teachings of the Upaniṣads, and I do hope that it will be received with a warm welcome.

Vice-President's House,
New Delhi
August 15, 1977

B.D. Jatti

Preface

The book is a thoroughly revised and slightly enlarged version of the author's doctoral research-work captioned "*The Upaniṣadic teaching of Devotion, Dedication and service, and its bearing on the present-day world*", which the University of Meerut accepted for the award of the degree of Ph.D. in the year 1971.

The book seeks to focus and underline the *Upaniṣadic* challenge to science, and highlights the relevance of the central philosophy of the *Upaniṣads*. While demonstrating the failure of science in no uncertain terms, it forwards the *Upaniṣadic* soluations of the world-enigma and human destiny in all of their ramifications. Above all, the book rebuts all the wild allegations and uncharitable charges hurled on the philosophy of the *Upaniṣads* by taking the reader directly to the original texts, so that he may for himself see the futility and untenability of the criticisms.

I seize this opportunity to offer my prayerful respects to my *anvarthasaṁjñaka guru*, Dr. B. Bhattacharya, formerly Principal and Head of Philosophy Department, Meerut College, Meerut. Belonging to the *Upaniṣadic* tradition of *śrotriya-brahmaniṣṭha gurus*, he allowed me graciously to drink largely from the ocean of his unfathomable knowledge. Whatever precious I have achieved academically and morally in my life, indeed I owe entirely to him. It is a truism that but for his ready help, constant encouragement, spirited inspiration, infinite love, able guidance, and direct supervision, my research-work would not have reached its completion. I have also to record a special debt of gratitute to poet laureate *Śahityā-cārya* Prabhu Datta Swami at whose feet I studied *Saṁskṛta*.

I am proud of my esteemed friend Prof. Braj Mohan Swaroop Sharma of M.M.H. College, Ghaziabad, who ren-

dered me his invaluable services throughout my research with whole-hearted sympathy and exemplary friendship. My heart-felt sincere thanks are also due to my colleague and friend Dr. R.A. Agrawala of Meerut College, Meerut, who has been instrumental in the publication of the book.

I heartily thank Professors T.M. P mahadevan of Madras University, N.K. Devaraj of Banaras University, and S. Vahiduddin of Delhi University for their painstaking examination and criticism of the original thesis. I have also to thank Professor Raj Narain of Lucknow University and Late Professor Mangal Deo Shastri of Banaras Sanskrit University who kindly read portions of the manuscript and gave valuable suggestions.

I am beholden to erudite and sagacious Vice-President of India Shri B.D. Jatti, who very kindly read the typescript, discussed the contents thereof, and wrote a scholarly foreword.

To scholars of the *Upaniṣads* who may do me the favour of reading the book between the lines and who may discover its defects, I can only pray in the words of Hemacandra :

Pramāṇasiddhāntaviruddhamatra
Yadkiñciduktaṁ matimāndyadoṣāt
Mātsaryyaṁ utsāryya tadāryyacittāḥ
Prasādaṁ ādhāya viśodhayantu.[1]

R.K. Garg

Meerut
Vijayadaśamı, October 21, 1977

1. May the noble-minded scholars instead of cherishing ill-will kindly correct whatsoever errors have been committed through the dullness of my intellect by way of wrong interpretations and misstatements.

List of Abbreviations

Adhyātma	*Adhyātmopaniṣad*
Ait	*Aitareyopaniṣad*
Atharvaśiras	*Atharvaśira Upaniṣad*
Brahma	*Brahmopaniṣad*
Bṛh	*Bṛhadāraṇyakopaniṣad*
Chānd	*Chāndogyopaniṣad*
Gītā	*Śrīmadbhagavadgītā*
Haṁsa	*Haṁsopaniṣad*
Īśa	*Īśopaniṣad*
Kaiv	*Kaivalyopaniṣad*
Kaṭh	*Kaṭhopaniṣad*
Kauṣ	*Kauṣītaki Upaniṣad*
Kena	*Kenopaniṣad*
Mahānār	*Mahānārāyaṇopaniṣad*
Maitr	*Maitrāyaṇupaniṣad*
Māṇḍū	*Māṇḍūkyopaniṣad*
Mukti	*Muktikopaniṣad*
Muṇḍ	*Muṇḍakopaniṣad*
Nār	*Nārāyaṇopūniṣad*
Nṛspt	*Nṛsiṁhapūrvatāpanīyopaniṣad*
Nṛsut	*Nṛsiṁhottaratāpanīyopaniṣad*
Praśna	*Praśnopaniṣad*
Śvet	*Śvetāśvataropaniṣad*
Tait	*Taittirīyopaniṣad*

Scheme of Transliteration

अ	a	ठ्	ṭh
आ	ā	ड्	ḍ
इ	i	ढ्	ḍh
ई	ī	ण्	ṇ
उ	u	त्	t
ऊ	ū	थ्	th
ऋ	ṛ	द्	d
लृ	l	ध्	dh
ए	e	न्	n
ऐ	ai	प्	p
ओ	o	फ्	ph
औ	au	ब्	b
anusvāra	m	भ्	bh
visarga	ḥ	म्	m
क्	k	य्	y
ख्	kh	र्	r
ग्	g	ल्	l
घ्	gh	व्	v
ङ्	ṅ	श्	ś
च्	c	ष्	ṣ
छ्	ch	स्	s
ज्	j	ह्	h
झ्	jh	क्ष्	kṣ
ञ्	ñ	त्र्	tr
ट्	ṭ	ज्ञ्	jñ

Introduction

There is no denying the fact that modern science and technology within last eighty years have had a prodigious growth and changed not only the prevailing conception of the world, but also the time-honoured aim and object of individual human beings. The glorious scientific achievements have brought about a revolutionary change in the outlook of man. The gradual diminution of the time-honoured conceptions of spiritual values and the corresponding over-emphasis on materialistic trends are the obvious outcome of that change. The traditional moral and religious values which we held high in the past are being treated with indifference and even contempt.

The present-day world is passing through a very critical moment of human history. It is facing a far-reaching revolution in all aspects of human life. Inspired and motivated by modern science and technology, this revolution had started as an intellectual movement, but soon emerged into a dynamic socio-political and economic force. In its methods and effects, it was as much a destructive force as a constructive one. It aroused man from his dogmatic slumber, freed him from many a fear and contingency, smashed many a fable and myth derived by him from his past traditions, and challenged, and still continues to challenge, the veracity of all of his convictions, values, beliefs, and practices in the spiritual, religious, moral, educational, political, socio-economic, and other fields of his life. Man is, in fact, living in one of the truly critical periods of his common human civilisation. The ancient landmarks of history, politics, science, sociology, and philosophy are disappearing one by one. The future is too vague for

his limited vision. Pessimists are fearful of a return to the Dark Ages; optimists see in his present suffering and struggle the travail of a new birth; while thoughtful minds, undismayed by surface confusions and clashes, are searching for new knowledge to construct the future society. For the purely materialistic interpretation of man and the universe has been found as inadequate as the old sacramental interpretation given by the orthodox religions. Perhaps a *rapprochement* of the two is what is required. Consequently, man is at his wit's end in such a perilous condition where his past is unrecoverable, his present is uncertain, and his future is bearing a mark of interrogation.

Man is, today, developing a new pessimism: the widespread feeling that our urbanised and industrialised societies are experiencing problems for which there seems no solution. This disenchanted mood, if we analyse, originates in part from the fact that health and happiness are not synonymous with comfort and prosperity. But the deeper reason for the new pessimism is that most new technologies have unexpectedly created situations which are inimical to human welfare. Power failures, environmental pollution, soaring noise levels, the progressive erosion of public services, social regimentation, loss of privacy, threat of nuclear warfare, are but a few from among the many manifestations within the technological order, that are threatening the quality of human existence. Because of the lengthening roster of environmental problems, we are in the grip of a crisis which has the potency to destroy the planet Earth as a place suitable for human life.

No previous age had been plagued with problems so portentous and engulfing as the present one. The steady growth of ego-centrism and individualism is the direct outcome of the age that gives exclusive emphasis on science. Radhakrishnan very pertinently remarks, "The world of nations seems to be like a nursery full of perverse, bumptious, ill-tempered children, nagging one another and making a display of their toys of earthly possessions thrilled by mere size."[1] Man, today, is more concerned with gaining greater physical power

1. *Eastern Religions and Western Thought*, p. 383, Oxford (1939).

and material profit. He has given himself up to the pursuits of materialistic prosperity and the satisfaction of his little self.

The craze for power has brought in its wake mutual suspicion and hatred among men. The conceptions of universal brotherhood, love, fellow-feeling, sympathy, and other humane qualities are gradually being undermined without any remorse and regret. The world, today, appears to be a battle-ground of contradictory ideals and internecine ideologies. One block set against another is aiming and preparing to crush the rival by means fair or foul.

The present atomic age has inherent danger of bringing this whole humanity with all its culture and civilisation to utter ruin and desolation. Such being the case, it has both an ominous prognostication as well as a challenge for man of today. The world, today, is badly in need of heeding and following the wise counsels of the hoary savants of the old. It needs a new education in fearlessness and strength, and in a bold and cheerful acceptance of life and its responsibilities; it stands in an urgent need of education for manliness and true godliness. And we can get it readily from the *Upaniṣads*.

The great thinkers of the world have held fast to the conviction that the *Upaniṣads* have a message to impart to the world. Schopenhauer, in the middle of the nineteenth century, had predicted that the *Upaniṣads* would have an abiding and enduring impact on the coming generations. He writes, in the preface to his book, "And if, indeed, in addition to this he is a partaker of the benefit conferred by the *Vedas*, the access to which, opend to us through the *Upaniṣads*, is in my eyes the greatest advantage which this still young century enjoys over previous ones, because I believe that the influence of the *Sanskrit* literature will penetrate not less deeply than did the revival of Greek literature in the fifteenth century."[1] He further writes in appreciation of the profound thoughts of the *Upaniṣads*: "How does every line display its firm, definite, and throughout harmonious meaning! From every sentence deep, original, and sublime thoughts arise, and the whole is

1 **Schopenhauer, *The World as will and Idea*, Vol. 1, p. xii-xiii, London (1957).**

his limited vision. Pessimists are fearful of a return to the Dark Ages ; optimists see in his present suffering and struggle the travail of a new birth ; while thoughtful minds, undismayed by surface confusions and clashes, are searching for new knowledge to construct the future society. For the purely materialistic interpretation of man and the universe has been found as inadequate as the old sacramental interpretation given by the orthodox religions. Perhaps a *rapprochement* of the two is what is required. Consequently, man is at his wit's end in such a perilous condition where his past is unrecoverable, his present is uncertain, and his future is bearing a mark of interrogation.

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No previous age had been plagued with problems so portentous and engulfing as the present one. The steady growth of ego-centrism and individualism is the direct outcome of the age that gives exclusive emphasis on science. Radhakrishnan very pertinently remarks, "The world of nations seems to be like a nursery full of perverse, bumptious, ill-tempered children, nagging one another and making a display of their toys of earthly possessions thrilled by mere size."[1] Man, today, is more concerned with gaining greater physical power

1. *Eastern Religions and Western Thought*, p. 383, Oxford (1939).

this immense fund of inspiration.[1] Dr. Mangal Deo Shastri contends that immersed in sensual pleasure and outward prosperity, the human world, today, is in an unprecedented need of the *Upaniṣadic* ideals of sacrifice, dedication, and service.[2]

At this critical moment when moral aggression is compelling people to take to queer ways of life, when great experiments in social structure and political system are being made at the expense of life and suffering, when men stand in a fix before the future with no light to lead them from the unreal to the real, from darkness to light, from death to immortality, the teachings of the *Upaniṣads* which stood for truth, light, immortality, fearlessness, love, unity, self-sacrifice, uncovetousness, unselfishness, detachment, self-control, tolerance, peace, brotherhood, fellow-feeling, compassion, forgiveness, tender-heartedness, vigour, non-egoity, devotion, dedication and service are of imperative and paramount need for humanity.

The *Upaniṣadic* sages preach the doctrine of non-duality and non-difference. They do not discriminate between man and man. They guarantee illumination, freedom, peace, and valour as the highest consummation of life for all, and point out to sacrifice, action, and concentration as the way to such consummation. The deep and profound universality of their teachings have a wholesome impact upon and an irresistible appeal to humanity at large.

The *Upaniṣads* have the unique power of self-renewal. They are ever green; they are eternal; they are ageless. They are contemporary and topical, as it were. They contain a message for all ages and especially for our own. Modernity is not a question of date but of outlook. If we read between the lines the sublime teachings of the *Upaniṣads* and meditate on them, they give us an answer to our present problems. They possess enough power to produce, from age to age, the necessary corrective to men's sense of values and conduct of life by manifesting the spiritual ideal which gives them the vision of reality.

1 *The Message of the Upaniṣads*, p. 57, Bombay (1968).
2 *Bhāratīya Saṁskṛti Kā Vikāsa*, Vol. 2, p. 297, Varanasi (1966).

The *Upaniṣads* do not belittle the value and significance of our world and life here. They teach us the art of life. They enjoin upon us to remodel the institutions of the world in the light of the *ātman*. They ask us to realise the *ātman*, and not to be tempted by the allurements of the world. They ask us to set an example for others in society. The *Kenopaniṣad* boldly declares that "in this human life, he who realises his soul there is true life for him. He who does not so realise his soul, there is great loss."[1]

The *Upaniṣads* do not advocate introspection at the expense of observation. It is the natural tendency of man that he seeks the solution of all the problems in the external world. Just as the modern scientist seeks to find the solution of the problem of being in the outer existence, so also did the sages of the *Upaniṣads*; and just as he fails, they also failed. But the modern scientist is reluctant to make a move forward, he remains there; he fails to seek the answer to the ultimate problems of life and death in the external universe, and there he remains stranded. The sages of the *Upaniṣads* also failed in their search, but they were bold enough to pronounce the utter helplessness of the senses to arrive at the ultimate reality. The *Taittirīyopaniṣad* says, "Whence words return along with the mind, not attaining it, he who knows that bliss of *Brahman* fears not at any time."[2] The *Kenopaniṣad* declares, "There the eye does not go, nor does speech go, nor the mind."[3] They did not stop there; they turned back to the inner soul of man, they tried to get the answer from their own soul, they became introspective; they gave up the outer universe as a failure and meditated on their soul. They discovered their shining soul, and there the answer to their problem was found.

1 "इह चेदवेदीदथ सत्यमस्ति, न चेदिहावेदीन्महती विनष्टिः ।"

—*Kena*. II. 5.

2 "यतो वाचो निवर्तन्ते, अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान्, न विभेति कदाचनेति ॥"

—*Tait*. II. 4.

3 "न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो ।"

—*Kena*. I. 3.

It is the spiritual realisation of the underlying unity among man, nature, and *Brahman* that makes us feel effectively the underlying meaning of universal brotherhood and fellow-feeling. To the sages of the *Upaniṣads*, the idea of universal brotherhood is not a social exhortation, nor a mere doctrine. It is proved on their pulse. It is they who are, indeed, the true humanists. Those who talk so much of it have no roots in their feelings. Theirs is, in fact, a propaganda. This is brought out very clearly by Deussen in these words : "The Gospels quite correctly establish as the highest law of morality, "Love your neighbour as yourselves." But why should I do so since by the order of nature I feel pain and pleasure only in myself, not in my neighbour ? The answer is not in the Bible.....but it is in the *Veda*, in the great formula "That art Thou", which gives in three words the combined sum of metaphysics and morals. You shall love your neighbour as yourselves because you are your neighbour."[1] The *Upaniṣads*, therefore, stand for spiritual humanism. They are rational in their approach to the problems of metaphysics and morals, and experimental in their solutions. Theirs is the only philosophy which we are, today, badly in need of.

The *Upaniṣads* hold that the joy derived from one's loving identification with the rest of the universe—human, animal, and mineral—is the real bliss of the *ātman* or *Brahman*. Bliss finds its source as well as its consummation in the love of one's *ātman* which is not different from the *ātman* of others. The *Bṛhadāraṇyakopaniṣad* says, "Verily, not for the sake of the gods are the gods dear, but the gods are dear for the sake of the soul. Verily, not for the sake of the beings are the beings dear, but the beings are dear for the sake of the soul. Verily, not for the sake of all is all dear, but all is dear for the sake of the soul."[2] In all our acts of

1 Paul Deussen's address delivered by him before the Bombay Branch of the Royal Asiatic Society on 25th of February, 1897.

2 "न वा अरे देवानां कामाय देवा: प्रिया भवन्त्यात्मनस्तु कामाय देवा: प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति ।"

—*Bṛh.* II. 4. 5.

loving devotion, dedication, and service, the joy we derive is nothing but the bliss of *Brahman*. The *Upaniṣad* proclaims, "On a particle of the bliss of *Brahman* other creatures have their living."[1] It is only in the realisation of one's non-duality and non-difference with others that the real ocean of joy and bliss can be discovered. This discovery of infinite joy and bliss results in fearlessness. Fear originates from duality.[2] *Brāhman* or the *ātman* which is non-dual is fearless.[3] *Brahman* is *saccidānanda*. It is not brute force or the matter of the scientist. It is all that is.[4] Bradley observes, "Outside of spirit there is not, and there cannot be any reality, and, the more anything is spiritual, so much the more is it veritably real."[5]

The *Upaniṣadic* philosophy of *advaita* and *abheda* fulfils the demand of the hour in toto, because it fosters the much needed spirit of love and sacrifice between man and man, nation and nation, and religion and religion. The *Īśopaniṣad* asks us to imbibe the spirit of unity, sacrifice, detachment, and non-covetousness.[6] It teaches us the lesson of love and hatred towards none.[7] This teaching of the *Upaniṣad* strikes at the very root of evil, malice, egoity, conceit, anger, cruelty, fear, and ignorance—the mother of all ills. It kindles the light of love and unity in our hearts. When we get illumined with the light of love, the idea of otherness vanishes, and then our bonds of love and brotherhood with others are no longer those of competition and conflict. We are regenerated, as it were.

1 "एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ।"
—*Bṛh*. IV. 3. 32.

2 "द्वितीयाद्वै भयं भवति ।"
—*Ibid*., I. 4. 2.

3 "ब्रह्माभयं वै ब्रह्माभयम् ।"
—*Ibid*., IV. 4. 25.

4 "सर्वं खल्विदं ब्रह्म ।"
—*Chānd*. III. 14. 1.

5 *Appearance and Reality*, *p*. 489, London (1908).

6 "तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ।"
—*Īśa*. 1.

7 *Ibid*., 6-7.

Such a teaching is very much needed in the world of today which boasts of the freedom enjoyed by it, using that freedom for manufacturing a dark world of spiritual and moral bankruptcy, where the passions of greed, selfishness, and hatred are allowed to becloud our understanding and our power of judgment, having for its allies deceitful diplomacy and a wide-spread propaganda of falsehood, where the soul remains imprisoned and the ego battens upon the decaying flesh of its victims.

Today, we have to gauge adequately the effect of the practical aspect of the philosophy of the *Upaniṣads*. It is full of infinite possibilities and tremendous potentialities for the future of mankind. As a guide to human conduct and character, its value and significance are inestimable. It is, indeed, unfortunate that the great commentators of the *Upaniṣads*, *Śaṁkara*, and *Rāmānuja*, *Madhva* and *Nimbārka*, *Vallabha* and *Caitanya*, with their sectarian biases and theological prejudices, should have twisted the catholic and non-sectarian teachings of the *Upaniṣads*, and kept the world long deprived of the benefit of their inspiration and direction. Life on this planet of ours, in the light of the *Upaniṣadic* philosophy of *advaita* and *abheda*, in its pristine purity, is regenerated into a blissful and joyous life of the soul. The world turns out to be a heaven of joy, bliss, strength, and fearlessness. Once the ignorance is removed from our midst, we will find the world resplendent with joy and bliss. A different kind of spirit will overtake the mankind as soon as the meaning and implication of *advaita* and *abheda* are fully grasped. A totally different angle of vision will guide all sections of society to manfully and gladly co-operate in working out the destiny of mankind. No longer will the deeds of man be viewed in the manner they have been so long looked upon. The more intelligent or fortunate brother will no longer look down upon the less intelligent or fortunate, but would gladly extend his helping hand to him, No longer would man look down upon man, because in conventional terminology he is termed as an evil-doer or criminal. Man will be more anxious to remove ignorance from the midst of his fellow-brethren than to think of using his intellect in manipulating the new methods and techniques to terrorise them. Thus

there will be a society of free, enlightened individuals inspired by the sense of oneness and universal brotherhood, regardless of caste and creed, colour and complexion, custom and tradition, race and nationality.

Embracing the ideals of *advaita* and *abheda*, not only the man and society get rejuvenated, but the state also gets changed. The state engages itself in working out the integral and harmonious personality of man on the solid foundations of his moral, aesthetic, intellectual, and spiritual heritage. It conduces to the happiness and health of man by bringing favourable circumstances. In such a state, the preachers of morality and religion remain engaged in dispelling the clouds of ignorance and in imparting the clarity of vision, so that men may discriminate between virtue and vice, truth and falsehood, passing and enduring. Once evil as a permanent factor is seen not to exist, the moral and spiritual consciousness of man stands greatly enriched. The causes of the physical and moral evils are traced to their right sources. The work of the uplift of man proceeds enthusiastically, because the principles of *advaita* and *abheda* break up all human classifications, all sense of false superiority and egoity, annul the craze for power and domination, and put mankind on the same stratum by forging the common bonds of love and unity. There is no denying the fact that the ultimate goal will take a long time to be realised. The world has yet to pass through many stages, spread over long periods, before it will reach its goal. But once given the guarantee that everything is working for the good of man, that the monster of evil is not unceasingly following him, an exhilarating sense of confidence and enthusiasm would inestimably accelerate the work of progress. We have seen that the *ātman* is ever free. Man is, indeed, *ātman* ; freedom is, therefore, his birthright. He is free to make or mar his destiny. Adoption of the genuine conception of one's autonomy and freedom infuses self-confidence in one's own self, which is the back-bone of all progress and advancement.

There is no other way open to man to come out of the crisis which is challenging his very existence. All the elementary moral and spiritual phenomena of the vast uni-

verse of mankind have their roots in the realisation of the spiritual unity of mankind, a unity to which man intrinsically belongs. The external barriers that separate us from one another cease to work there. As soon as we get established in our soul, we are emancipated from selfishness, greed, anger, and fear which are the foundations of present-day competitive and anarchic societies. To change them into a human society in which everybody gets full opportunities to work out his destiny, we have to broaden our consciousness, sharpen our vision, awaken our soul, and realise the meaning and purpose of life in action. But to effect all this into practice, we have to acquire the solidarity of character and purity of soul. We must get rid of selfishness, greed, anger, hatred, egoism, attachment, and fear. When we acquire purity of heart and evenness of the mind, we get regenerated. We become what we behold, are rejuvenated, understand the meaning and purpose of life and the world, and are able to live in this world as we ought to live as men. We cannot hope to remodel human life and the world without first effecting a change in the nature of man. What we badly need, today, is a complete change in man's thinking and living. This can be effected only by a submission of the lower self to the higher self. This is what the *Upaniṣads* repeatedly ask us to do.

The *Upaniṣads* send out a clarion call to elevate us from the level of animal to the level of man as man. The *Kaṭhopaniṣad* asks us to arise, awake and enlighten ourselves by approaching the great ones.[1] This is the clarion call which the man of today needs most to carry him out of the impasse created by him by his own follies. The malady is a spiritual one; its cure is also found in the spiritual realm. The *Upaniṣads* boldly declare that spirituality is the prerogative of each and every individual. This *ātman*, the divine, the immortal, is the underlying reality of all phenomena—human, animal, vegetable, and mineral. The antithesis between matter and mind vanishes in the realm of the soul. It is only man and man alone who can discover this unity of man and nature by

1 "उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

—*Kaṭh*, I. 3. 14.

bringing the power of his inner soul to bear upon his unique psycho-physical organism combined with his psycho-social organism which he evolved in the course of his long evolution. Man is specially fitted for this great undertaking. He possesses certain advantages by the use of which he can elevate himself to the highest level of spiritual life, which we call perfection. The *Upaniṣads* persistently tell us that wealth and power are not the *summum bonum* of human life. Let it be noted that the *Upaniṣads* do not condemn man's pursuit of worldly wealth and power; they never despise any values pursued by man. Each value of human life, whatever its magnitude, has been given its proper due in the system of values. What the *Upaniṣads*, however, ask us to take care of is that there is a difference between value and value. Some values are definitely higher and better than others. The *Upaniṣads* urge upon us to discover the higher and better values of life by means of the lower values without being allured by their powerful temptations.

Much has been written and said on the metaphysical and speculative contributions of the *Upaniṣads* to the formation of the later tendencies of the Indian philosophical systems; but to the great surprise of an humble but serious student of the *Upaniṣads*, no sincere attempt at their practical, social, and cultural contributions has been made as yet, not to talk of their contributions to the world of today, which is wandering ever more deeply into tragedy. The aim and object of the *Upaniṣads* are not so much to reach metaphysical truths as to bring peace, freedom, fearlessness, and love to the weeping and suffering humanity at large. The present studies have been undertaken with the solemn realisation that a deeper understanding of the *Upaniṣadic* teaching will bring to the fore the sacred message of the *Upaniṣads*, which is of universal brotherhood and love, of dedication and selfless service, that alone can guide us in our journey to this perilous time.

Contents

CHAPTER I

The Failure of Science

By the failure of science, we mean the failure of the nineteenth-century science in the context of the philosophical aspects and implications of the twentieth-century science. The nineteenth-century science explained the universe on the basis of the principles such as causality, certainty, uniformity, quantity, determinism, pragmatism, experimentalism, and mechanism. The contemporary science has discarded this mechanistic, deterministic, and pragmatic concept of the Newtonian and Laplacian science.[1] It no longer attempts to explain the universe by means of causality, certainty, and uniformity;[2]

1 "The revolutionary change in physics which took place in the first half of the twentieth century may be concisely characterised as the end of Laplacian model of reality, not only because the classical Laplacian determinism is now being questioned, but also because all the components of Laplace's conceptual scheme have been profoundly modified. This is what we can call the disintegration of the corpuscular-kinetic scheme. The fact that the classical kinetic scheme has proved to be inadequate for understanding contemporary physics means the end of all hopes of interpreting the constituent elements—or rather events—of physical reality in sensory (visual-tactual), terms. Human imagination is clearly incompetent to provide the material from which a satisfactory model of matter can be built." Milic Capek, *The Philosophical Impact of Contemporary Physics*, p. 397, New York (1961).

2 *Vide* Ruth Reyna, *The Philosophy of Matters in the Atomic Era*, p. vii, Bombay (1962); C.E.M. Joad, *Philosophical Aspects of Modern Science*, p. 8, London (1963).

but explains it in terms of symbols,[1] pointer readings,[2] probability,[3] mysteriousness,[4] and indeterminacy.[5] The concept prevailing since Aristotle that "Nature makes no jumps" holds no ground to-day. In fact, Heisenberg, de Broglie, Bohr, and Planck have proved the opposite that "Nature does make jumps." The twentieth-century scientists—Einstein, Heisenberg, Schrodinger, de Broglie, Bohr, Born, Planck, Jeans, Eddington, Millikan—show an increasing tendency to abolish the old concept of dualism in their scientific comprehension of phenomena.[6] They declare that they principally cannot know the present in all its degrees of determination. James Jeans warns, "Science should leave off making pronouncements : the river of knowledge has too often turned back on itself."[7] Planck and others have already declared that in the world of atoms, the law of causality has definitely failed. All this amounts to saying that "henceforth scientific truths can be but the relative

1 "And if today you ask a physicist what he has finally made out of the ether or the electron to be, the answer will not be a description in terms of billiard balls or fly-wheels, or anything concrete; he will point instead to a number of symbols and a set of mathematical equations which they satisfy. What do the symbols stand for? The mysterious reply is given that physics is indifferent to that; it has no means of probing beneath the symbolism." —Eddington, *Science and the Unseen World*, p. 20, London (1929).

2 "The physical atom is like everything else in physics, a-schedule of pointer readings." Eddington, *The Nature of the Physical World*, p. 259, Cambridge (1953).

3 "The fundamental question .. is not, as in classical physics : "What value has this physical quantity in this particular case," but rather, "What are the possible values of the physical quantity A, and what is the probability that it assumes a definite one of these values in a given case?" —Herman Weyl, *The Theory of Groups and Quantum Mechanics*, p. 74, New York (1932).

4 "The most beautiful experience we can have is the mysterious."—*Vide* Einstein's article "*The World as I see it*" in *Living Philosophies* pp. 3-7, New York (1931).

5 *Vide* Heisenberg, *Physics and Philosophy*, p. 44, London (1958); and also see : Eddington, *The Nature of the Physical World*, pp. 220-225, 306-308.

6 Cf. E.E. Harris, *The Foundations of Metaphysics in Science*, pp, 32-40, London (1965).

7 *The Mysterious Universe*, p. 138, Cambridge (1930).

findings of experience and will have no autonomous, absolute standing."[1] Hence, science needs philosophy for its final consummation and fulfilment.

Achievements of Science

We are living at a time when scientific and technological developments are playing an increasingly important role in the affairs of man. We are in the midst of a scientific revolution, the repercussions of which will change the world even more than did the industrial revolution of the last century. We are informed that more than ninety per cent of all the scientists and technologists who ever lived are living to-day. Moreover, it is said that man's recorded scientific knowledge doubled between 1948 and 1960 and that it doubled again by 1970.[2] This information explosion signifies untold progress in science and technology. Most enlightened persons now take for granted that scientific and technological research generates wealth and power, and that its most stimulating fruits are often unexpected. From penicillin to the control of personality, from supersonic flight to space exploration, the twentieth century has been marked by achievements so startling that they dwarf the miracles of the past legendary ages. This is why, man, today, feels confident that physicists, chemists, and technologists can provide him with almost any kind of earthly good.

Let us describe the achievements of science and technology in a number of significant scientific disciplines.

"Man can move mountains" is a proverb frequently used as a tribute to a man's ability to get things done. The power of the atom is now changing this phrase from a testimonial to a hard reality. It has been many thousands of years since man first learned to control fire, and thus began to create an environment of his own choosing. It is only a quarter of a

1 *Vide* Mrs. Maria Burgi's article "*Science and Vivekananda*" in *Parliament of Religions*, p. 309, Swami Vivekananda Centenary Volume, Calcutta (1965).

2 *Vide Britannica Yearbook of Science and the Future*, p. 4, Chicago (1969).

century since he learned to control the energy of the atomic nucleus. Yet in these past thirty years man has learned to realise immense resources of electric power from the atom; to apply the radio-activity of unstable nuclei for healing and research; to devise schemes for harnessing nuclear explosives to peaceful engineering projects; to send tiny and long-lasting nuclear-powered instruments far into space; and to examine the structure of nuclear particles so minutely that the fundamental order of all matter, and hence of the universe itself, may some-day soon become manifest. By his ability to harness the energy centred in the nucleus of the atom, man has made possible vast deserts converted to fertile farms, fresh water from the sea, engines to propel space vehicles, cheap electrical power for homes and industries, tiny machines to stimulate ailing hearts. There is indeed no denying the fact that nuclear energy to-day is yielding immense practical benefits, and that it offers the prospect of easing burdens of hunger and drought and of transforming men's lives throughout the world. But the profoundly complex structure of the atomic nucleus itself still poses many mysteries. The great accelerators in scientific laboratories and the calculations of theoretical physicists are exploring those hidden mysteries and beginning to decode them. And as more fundamental knowledge emerges from basic atomic research, more practical benefits—as yet unimagined and unforeseen—will inevitably emerge too. This has been the history of atomic science since radio-activity was first discovered about eighty years ago, and it will continue as long as men remain insatiably curious about the forces that govern the universe of matter around them.[1]

Microelectronics, a significant breakthrough in electronics technology, has fostered some wonderful developments to help man cope with his complex problems. A miniature particle, almost microscopic in size, has virtually revolutionised the electronics industry with the variety of its applications. Other industries are also feeling the impact of this techological

1 Cf. George Gamow, *The Birth and Death of the Sun: Stellar Evolution and Subatomic Energy*, New York (1952); Robert Silverberg, *Men Who Mastered the Atom*, Putnam (1965).

achievement, as new microelectronic devices are being developed to control various manufacturing processes. Even in such areas as space research, medicine, communications, and computers, the pinhead-size particles are making possible significant developments that will eventually affect the lives of all of us.[1] By radically changing old engineering concepts, microelectronics is giving science-fiction ideas definite form and substance, with innovations ranging from wristwatch radios to manlike computers.

Throughout history man has studied the solar system not only to learn more about his celestial neighbours but also to determine how it originated and evolved and how he fits into its vast structure. Among the many questions that fascinate man as he seeks to know himself and the universe, three are concerned with the solar system : (1) What were the origin and evolution of the sun and its family of planets; (2) how did life on earth begin; and (3) what are the dynamic processes within the system that determine man's environment ? Prospects of acquiring data about the solar system in sufficient detail to cope with these great questions were beyond man's reach until about the middle of the twentieth century. But the advent of the space-age gave mankind instruments with which to reach out beyond the earth and to begin actively to seek the answers of these questions. By the middle of our own century, many of the "vital statistics" of the solar system appeared to be reasonably well in hand. But since the middle of the century, a revolution in solar system studies has taught us much that is new, including the fact that some of the vital statistics were not correct. This revolution came about through the availability of space-age tools—sounding rockets, artificial satellites, and space-probes—as well as through the sciences of radio, radar, and x-ray astronomy. These sciences have provided man with the tools to dispel many old myths and legends about the earth's celestial neighbours. Man's successful landing on the

1 Cp. "Pinhead-size particles, the product of this (micro-electronic) technology, have replaced bulky tubes and other parts in electronic equipment, causing revolutionary changes in medicine, education, personal communication systems, and in virtually every aspect of our lives."—*Britannica Yearbook of Science and the Future*, p. 158.

moon on 17th of July, 1969, and his efforts to set foot on mars and venus in near future have revealed new mysteries and raised many questions that have yet to be answered.[1]

As new tools and techniques have liberated man's view of the universe from the distortions created by the earth's atmosphere, many previously unknown astronomical phenomena have been observed. One of the most curious has been the discovery of x-ray sources in the heavens. X-ray astronomers have probed the far reaches of the heavens, monitored and interpreted these unusual signals. Consequently, in the past two decades our ability to view the cosmos has been greatly enlarged. Observational astronomy now utilises a number of new "windows" through which celestial objects can be studied. In this bright new era of observational advances, x-ray astronomy has emerged the most recently and progressed the most rapidly. Using this new window to observe what had never before been observed and as a tool to acquire more information about previously detected objects, astronomers may well unlock secrets of the universe that have long puzzled scientists. As with all new scientific devices that probe deeper into the unknown, however, x-ray astronomy will probably reveal many new mysteries, the existence of which scientists never suspected.[2]

Photography is a marvellous achievement of modern science. It can measure, explore, probe, see, remember, compare, penetrate, differentiate, select and extend our vision. It is the unique characteristics of the medium which makes photography so suitable to serve as a tool of science. To-day scientific photography is a successful union of many disciplines—optics,

1 Cf. Leo Goldberg, "*The New Astronomies*" in *Science and Technology*, August, 1965; Raymond Hide, "*Jupiter's Great Red Spot*" in *Scientific American*, February, 1968; Gordon Mac Donald, "*What is a Planet?*" in *Science and Technology*, March 1966; "*Mariner IV Measurements near Mars : Initial Results*" in *Science*, pp. 1226-48, September 10, 1965; "*Mariner V Flight Past Venus*", in *Science*, pp. 1665-90, December 29, 1967.

2 Cf. H. Friedman, "X-ray Astronomy" in *Scientific American*, pp, 36-45, June, 1964; R. Giacconi, "*X-ray Stars*" in *Ibid.*, pp. 36-46, December 1967.

chemistry, physics, electronics, mathematics, automation, and engineering—but with its own characteristics. Able to exceed most limitations of the human eye, photography can manipulate time, can manipulate imagery, can integrate energy, can record disturbances in gases and liquids, can record objects in their dimensions. By using selective radiations, photographers can filter out irrelevant data or reveal information that is not discernible to the naked eye; miniature lenses permit study of the fetus during its stages of development; speeding projectile can be stopped in flight. This is why, the art, skill, and technology of scientific photography have been universally accepted as important tools in the exploration of mysteries of life.[1]

It has often been said that more is known about the surface of the moon than about the floors of the earth's oceans. While some scientists are extending their gazes outward into the universe, others are directing their attention to the many little-known features of our own planet. Earth scientists—those men who study geology, geochemistry, geophysics, meteorology, and oceanography—have made such giant strides towards better understanding of the world in which we live that many traditional textbooks have become obsolete during the past one decade. The reasons for this spectacular knowledge explosion are both scientific and political. Hundreds of scientists from many nations are now actively engaged in a massive effort to investigate the earth's surface as well as its interior, its atmosphere, and its oceans. The new knowledge that is being acquired, it is said, will eventually make possible such activities as long-range weather forecasts that will be almost hundred per cent accurate, modifications of the weather, the recovery of minerals from the floor of the oceans, and the prediction of the date and location of an earthquake or a volcanic eruption.[2]

1 Cf. William G. Hyzer, *Engineering and Scientific High-Speed Photography*, Macmillan Co. (1962); R.B. Stolley, "*Indispensable Camera*" in *Life*, pp. 90A-90B, December 23, 1966.

2 Cf. T.F. Gaskell (Ed.), *The Earth's Mantle*, Academic Press (1967); H. Takeuchi, S. Uyeda, and H. Kanamori, *Debate About the Earth*, Freeman, Cooper & Co. (1967).

The achievements of genetics are equally notable. Mendel's inborn factors are given the name of genes which determine the very essence of life. Geneticists have discovered that the genes are arranged on threadlike bodies, called chromosomes, that are located in the nucleus of each cell of an organism. In addition, the genes on a chromosome are found to be arranged in a line, and they can be mapped by special genetic techniques. In last thirty five years, geneticists have sought to understand the mechanisms of genetics on a finer scale than had earlier been possible. They have looked for the answers to such questions as : Of what is a gene made? How does it affect the rest of the cell? What turns it on or off? Most of these questions have now been answered, at least in part, and the answers have turned out to entail as much chemical as biological information. The fact that all living things on the earth use the same genetic mechanisms emphasises how closely we are linked to the rest of nature. Many biological processes that were once considered utterly mysterious can now be understood in terms of modern chemistry and physics. We can now think more effectively about the origin of life, because it must have been intimately connected with the origin of the genetic code. We can also begin to speculate about life on other worlds.[1]

The achievements of medical science in the contemporary world exceed our imagination. During the past thirty years the household medicine cabinet has been changing almost daily as new drugs were developed to relieve pain and to combat the many disorders that afflict the human body. By the discovery of sulfa drugs, antibiotics, vaccines, and numerous other pharmaceuticals, quarantine signs that once warned of scarlet fever have disappeared, polio epidemics no longer blight summertime for children, and the scourge of small pox is gone. Tuberculosis, high blood pressure, mental illness, diabetes, and arthritis are but a few of the many other common afflications that can now be treated successfully with new drugs. To-day the experiments are made to discover the drugs of the future.

1 Cf. J.D. Watson, *The Molecular Biology of the Gene*, Benjamin (1965); Dean E. Wooldridge, *The Machinery of Life*, McGraw Hill (1966); Carl R. Woese, *The Genetic Code*, Harper and Row (1967).

The result may be a pill to increase man's intellect. Other drugs may be developed that may act on the genes within the cell, and thereby influence heredity. Indeed, when the next drug explosion comes, man may become a race that never gets sick. Until then there is much to be done. There are still as many, or more, infectious diseases for which we have no therapeutic drugs as there are those for which we do.[1]

All living beings die. Man, however, is unique among living beings. He knows death must needs come; he is resigned to it. But his hope rises above the finality : he dares to postpone it. Medical science is indeed increasingly able to put off the very moment of death. A race towards successful organ replacement is under way. It follows two diverse paths, transplantation surgery, and the engineering of artificial organs. Sometimes the two paths intersect; those involved in organ transplantation find themselves helped by others occupied with the development of artificial spare parts. Regardless of which path they follow, however, all engaged in this effort—physiologists, engineers, physicians, surgeons, and hardheaded industrialists—are seeking to common goal. It is all due to these efforts that the replacement of defective human organs has become a commonplace occurrence in operating rooms in many parts of the world. Whether considering the implantation of artificial devices or the transplantation of hearts, lungs, or kidneys, surgeons and prospective recipients have gained new hope for prolonging life. This new field of medicine has already overcome many technical difficulties, but it still faces other problems, especially those associated with graft rejection and the legal definition of death.[2]

1 Cf. Harry Beckman, *Pharmacology : The Nature, Action, and Use of Drugs*, W.B. Saunders Company (1961); Walter Modell (Ed.), *Drugs in Current Use 1968*, Springer Publishing Company (1968); Fred Reinfeld, *Miracle Drugs and the New Age of Medicine*, Sterling Publishing Company (1957).

2 Cf. Mitchison, Avrion, Pickering, George, and Beaconsfield, Peter, "*The Heart of the Matter*," in *New Scientist*, pp. 121-126 (January 18, 1968); Peter Hawthorne, *The Transplanted Heart*, Rand Mcnally (1968).

Obviously, in the years ahead, the inexorable progress of science and technology is going to exert an ever-increasing influence on virtually every aspect of human affairs. The home, education, recreation, employment, industry and commerce, transportation and communications, government—all will be changed dramatically by products and ideas emanating from the laboratory. As could be expected, the authors of "*The Year 2000*" predict a number of spectacular breakthroughs in the production of nuclear energy, the development of new electronic gadgets, and the synthesis of strange chemical products. Of its 100 specific predictions, we shall list here a few that have a direct bearing on human life : Permanent manned satellite and lunar installations; interplanetary travel; permanent inhabitated undersea installations or colonies; artificial moons and other methods of lighting large area at night, robot and machine "slaves" for human use; new, more varied, and more reliable drugs for control of fatigue, relaxation, alertness, mood, personality, perceptions, and fantasies; increase in life expectancy, postponement of aging, and limited rejuvenation; extensive and "permanent" cosmetological changes (features, perhaps complexion, skin colour, even physique) ; human hibernation for relatively extensive periods; programmed dreams; more reliable educational and propaganda techniques for surveillance, monitoring and control of individuals and organisations.[1] It is, indeed, true that barring natural catastrophes or social upheavals, science will soon provide new and powerful techniques for manipulating the external world and man's nature.[2]

Limitations of Science

The miraculous achievements of science and technology should not be allowed to becloud our understanding as to their limitations. It is high time that science and technology take a serious cognizance and a frank realisation of their boundaries. We should welcome science, but should not, at

1 *Vide* Kahn, Herman, and Wiener, Anthony, *The Year 2000 : A Framework for Speculation on the Next Thirty-Three Years*, Macmillan (1967).

2 Cf. A.M. Weinberg, *Reflections on Big Science*, M.I.T. Press (1967).

the same time, turn a blind eye to its minus-points. Given a free hand to science to build the human destiny, man is sure to come to a catastrophic end.

Science is tentative or provisional; it embodies no eternal and absolutely certain truths. It admits of modifications in its theories—modifications which are sooner or later found necessary.[1] Scientific method is one which is logically incapable of arriving at a complete and final demonstration. Science, thus, encourages abandonment of the search for absolute truth, and substitution of what may be called 'technical truth' which belongs to any theory that can be successfully employed in inventions or in predicting future.

There are many aspects of scientific research, all of which contribute something of value to our knowledge of the universe. But, none of them supplies the whole of knowledge. Even when they are combined, all that is known of the world cannot be drawn from a study, howsoever exhaustive, of chemistry and physics, mathematics and astronomy, biology and psychology. Sciences give much; but they do not give all. Eddington very significantly remarks: "The problem of the scientific world is part of a broader problem—the problem of all experience."[2]

Science can rule within its own domain; but that domain is not infinite; there are regions beyond its frontiers. In other words, we live in two worlds. There is, first of all, the so-called purely material world of which science speaks so highly; there is another world. It exists independently and yet it interpenetrates. It is the world of values. Right and wrong, good and bad, beauty and ugliness, truth and falsehood, are the concepts which really come from that other world, that world which we sometimes call spiritual world. The world of science and the world of values are, as a matter of fact, not antithetical, though, of course, there is a distinction between them. The world of science is the world of things that can be weighed or measured

1 *Vide* L. Paul Elliott and W.F. Wilcox, *Physics—A Modern Approach*, pp. 10-12, New York (1959).

2 *The Nature of the Physical World*, p. xiii.

or counted. The spiritual world is the world of values, the world of beauty and goodness, the world of soul, of which science takes no cognizance, only because it is not amenable to quantitative measurement. John Rowland rightly says: "If there is a world where the writ of science does not run, that will be the world of values, the world of the arts, the world of religion."[1] Science, thus, gives us quantitative measurements of events in the world we live in. It is guided by the principle, 'nothing can be known completely except quantities or by quantities.'[2]

The subject-matter of science is collected from the world of experience. Science studies its data of perceived experience as if they were independent of the world of perception. Natural sciences, for instance, hold that the special aspects which events assume in relation to human minds are irrelevant to their intrinsic constitution as physically determined.[3] We select phases of events for study in science. We can look upon man as either a physico-chemical being with certain weight and measurement, or a biological unit of the human species, or as a psychological, ethical or religious being. The objects studied by science are abstractions from the real, plane diagrams from the solid objects.[4] They are a true enough representation of certain phases of experience, and useful for certain specific

1 John Rowland, *Mysteries of Science*, p. 50, London (1955).

2 Radhakrishnan, *An Idealist View of Life*, p. 177, London (1967).

3 It is heartening to note that there are not a few scientists in the field of recent science, who are aware of the influence of the observer on the observed. Eddington writes: "We have discovered that it is actually an aid in the search for knowledge to understand the nature of the knowledge which we seek." Eddington, *Philosophy of Physical Science*, p. 5, London (1949).

4 Cp. "If today you ask a physicist what he has finally made out the ether or the electron to be, the answer will not be description in terms of billiard balls or flywheels, or anything concrete; he will point instead to a number of symbols and a set of mathematical equations which they satisfy. What do the symbols stand for? The mysterious reply is given that physics is indifferent to that; it has no means of probing beneath the symbols."—Eddington, *Science and the Unseen World*, p. 20, London (1929).

purposes. The useful is not necessarily the true.[1] It is now commonplace that science gives us only symbols, notations, pointer readings and diagrams. The external world of science has, thus, become a world of illusions and shadows. Science has dispensed with substance. It is now finding its way into the dark world of shadows and illusions.[2]

What does science want to know about a given phenomenon ? Only how to make it work for us. To want to know more is considered by science to plunge into barren metaphysics. Science is a systematic thinking directed towards discovering regulative connections in our sensual experiences. Science, in the immediate, produces knowledge and, in the remote, means of action. It leads to methodical action if definite goals are set up in advance. For "the function of setting up goals and passing statements of value transcends its domain. While it is true that science, to the extent of its grasp of causative connections, may reach important conclusions as to the compatibility and incompatibility of goals and evaluations, the independent and fundamental definitions regarding goals and values remain beyond science's reach."[3]

It has sometimes been said that there are values in human life on which all other things depend. Reference is usually made to three of these values—truth, goodness and beauty.[4] Science deals with only one of these—truth. Scientists have always believed in massive experiments and researches to explain a particular truth and to preserve its uniqueness. According to scientific terminology, truth is only that which

1 *Vide*, Russell, *Impact of Science on Society*, pp. 73-77, London (1967).

2 Cp. "The external world of physics has thus become a world of shadows. In removing our illusions we have removed the substance, for indeed we have seen that substance is one of the greatest of our illusions. Later perhaps we may inquire whether in our zeal to cut out all that is unreal we may not have used the knife too ruthlessly."—Eddington, *The Nature of the Physical World*, p. xvi; and also *vide*, Ruth Reyna, *The Philosophy of Matter in the Atomic Era*, p. 2.

3 S.K. Bandhopadhyaya (Ed.), *A. Einstein : My Views*, p. 72, Calcutta (1967).

4 *Ibid.*, p. 2.

is verified. The scientist identifies truth with utility. The scientist *qua* scientist, is not at all concerned with abstract, pure goodness. If a scientist finds that something which he is studying happens to be highly explosive, he is, as a matter of fact, not immediately concerned with as to whether that explosive something is destined to be used in time of war for destructive purposes or whether it is destined to be used in time of peace for constructive purposes. It is almost a truism that the precise practical application of a new scientific discovery is of very little direct concern to the scientist who makes it. The whole abstract conception of "The Good" is something of which scientists, as such, take no cognizance. In other words, the conception of something which is good in itself, as apart from something which is good for some specified task, is a conception of which the scientists take no note. The only one of the abstract values with which science is directly and immediately concerned is truth—truth in the sense of verifiability and utility. Goodness in itself, as apart from goodness in achieving some desired goal, and beauty in itself, as apart from suitability for some desired end, are quite meaningless to the scientist in his capacity as an observer of nature.

Bertrand Russell, in his essay entitled "*Limitations of Scientific Method*", has very aptly summed up the limitations of science under three heads: (1) the doubt as to the validity of induction; (2) the difficulty of drawing inferences from what is experienced to what is not experienced; and (3) the abstractness of physics.[1] Similary C.E.M. Joad has very rightly said that the limitations of science can be summarised under these four heads : (a) that science cannot account for wholes; (b) that it cannot account for individuality; (c) that it cannot account for conscious process of human minds; (d) that it cannot account for value.[2]

In view of all these considerations, we are driven to the conclusion that physical laws cannot properly explain even the

1 *Vide*, Bertrand Russell, *The Scientific Outlook*, pp. 76-77, London (1949).

2 *Vide*, C.E.M. Joad, *Philosophical Aspects of Modern Science*, p. 182, London (1963).

physical phenomena, what to then talk of psychic phenomena.[1] Some conservative scientists still think that physical laws alone can explain human behaviour. This leads them to materialism and denial of free will. In their view, the universe has no purpose and man is an insignificant episode. The vastness of the universe impresses upon and inspires in them a new form of humility to replace that which atheism has made obsolete.[2] It is, however, heartening to note that a marked change has characterised the attitude of contemporary scientists, and to-day most of the scientists are no longer inclined to dismiss the deliverances of the moral and religious consciousness as necessarily illusory. It is no longer the case that, if science is true, religion is not, and we are, therefore, in a position to strongly uphold the claims of objectivity of the religious, the moral and the aesthetic consciousness. It is indeed a matter of great pleasure that scientists are becoming more and more conscious of their limitations and turning to philosophy for inspiration and guidance.[3]

Science and Philosophy

So intimate is the relation between science and philosophy that one cannot be conceived in the absence of the other.[4] Science and philosophy are two aspects of fundamentally inseparable human thought and experience; whenever in the history of man one has been divorced from the other, reality has become shrouded in mystery. For reality is the fundamental thing sought by science and philosophy by their particular methods and is the same in every case, so that one form

1 Cp. "Physics does not give us information about the being or nature of material things. It only ascertains facts about the relations between certain of their aspects. In this sense physics deals with abstractions."—Eddington, *The Nature of the Physical World*, p. 41.

2 *Vide Ibid.*, p. 11.

3 Cf. "I repudiate the idea of proving the distinctive beliefs of religion either from the data of physical science or by the methods of physical science." *Ibid.*, p. 333.

4 Cp. "As a matter of fact, science and philosophy have been interwoven from the very dawn of civilisation."—M.N. Roy, *Science and Philosophy*, p. iii, Calcutta (1947).

of reality cannot be antagonistic to another without stultifying itself. The highest truth must synthesise the results of every department of experience.[1] Experience is the starting point of both science and philosophy. They attempt to arrive at a knowledge which is exact, certain and well-organised. Since both are actuated with the same spirit, they would seem to have the same aims and objects, yet there is a difference between them.

Sometimes, it is said that science describes and philosophy interprets. The scientist in his study of any phenomenon first collects his data, analyses and classifies them, studies the condition under which they occur, determines their uniform modes of behaviour, and thus ultimately formulates a general law. Here his work ends. He cares for no ultimate explanation of his data. But the philosopher is not satisfied merely by ascertaining the antecedent conditions of his data and by formulating a law governing them. He seeks to arrive at an ultimate explanation of things—their first cause, their moving cause, their meaning and significance, their purpose and value.[2] It is this attempt to interpret the world, then, which is the basic function of philosophy; while science classifies, describes and formulates. Prof. C.D. Broad rightly remarks that "the object of philosophy is to take over the results of the various sciences, to add to them the results of the religious and ethical experiences of mankind, and then to reflect upon the whole. The hope is that, by this means, we may be able to reach some general conclusions as to the nature of the Universe, and as to our position and prospects in it."[3] Philosophy, in fact, discovers the meaning and purpose of human life, the grounds of moral and political obligations, the ultimate destiny of the human spirit, the

1 *Vide* N. Shastri, *A Study of Śaṁkara*, p. 9, Calcutta University (1942).

2 Cp. "Philosophy is understanding, contemplation, insight, and a philosopher can find no rest until he gains a view or vision of the world of things and persons which will enable him to interpret the manifold experiences as expressive, in some sort, of a purpose."—Radhakrishnan, *An Idealist View of Life*, p. 10.

3 *Scientific Thought*, p. 20, London (1923).

nature of a just order of society, and the means whereby all the members of the human race can enjoy a full, happy life in perfect harmony and peace.

Thus philosophy attempts to arrive at a synoptic view of the world as against the partial view taken by science. Philosophy is distinguished from science by the fact that, whereas science takes some particular portion of the universe for its study, philosophy does not specialise in this manner, but deals with the universe as a whole.[1] The universe is one, and ideal knowledge of it would be one. Philosophy does not deal with this or that particular sphere of being, but with being as such.[2] It seeks to see the universe as a single co-ordinated system of things. It might be described as science of things in general. The world in its most universal aspects is its subject. "Philosophy," says Will Durant, "is a study of experience as a whole, or of a portion of experience in relation to the whole."[3] At once it becomes clear that any particular problem can be the material of philosophy, if only it is studied in total perspective, in the light of all human experience and desire. The mark of philosophic mind is not so much subtlety of thought as breadth of vision and unity of thought.

Science is analytical description; philosophy is synthetic interpretation. Science wishes to resolve the whole into parts, the organism into organs, the society into individuals. Science is a quantitative analysis of the universe. It measures, weighs, and counts. It does not inquire into the values and ideal

1 Cp. "The function of philosophy, as I conceive it, is the endeavour to understand every aspect of universe. Philosophy, that is to say, takes cognizance not, like physics or biology, of a special department of the universe, but of the whole mass of data to which the moral intuitions of the ordinary man, the religious consciousness of the saint; the aesthetic enjoyment of the artist, and the history of the human race, no less than the discoveries of the physicist and the biologist, contribute."—C.E.M. Joad, *Philosophical Aspects of Modern Science*, p. 269.

2 *Vide*, W.T. Stace, *A Critical History of Greek Philosophy*, pp. 2-3, London (1964).

3 *Philosophy and the Social Problem*, p. 1, New York (1917).

possibilities of things, nor into their total and final significance; it is content to show their present actuality and operation, it narrows its outlook resolutely to the nature and process of things as they quantitatively are. But philosophy seeks a knowledge of the qualitative character of the world. Philosophy is not content to analytically describe and measure the fact; it wishes to ascertain its relation to experience in general and thereby to get at its meaning and its worth. It integrates and synthesises the parts into the whole and evaluates them in the light of the whole.[1] John Mills very significantly remarks: "Science is quantitative rather than qualitative. It expresses the relationship of the intensities of two phenomena—as, for example, the intensities of the electric current and of the illumination of an incandescent lamp—and compensates for its inability to answer the question "how" by its wealth of data as to "how much". Research monograph and text-book alike emphasise to observable quantitative relationship and rarely venture far into the speculative hinterland where "how" must precede "how much". As we teach science today in our schools the effort of learning the quantitative relationships too frequently leaves neither the instructor nor the student the leisure for fruitful inquiry or speculation as to the mechanism itself."[2]

Science takes certain things for granted. That is to say that the procedure of science is conditioned by certain assumptions.[3] Science makes the assumption that the nature is uniform in her behaviour; that the scientific analysis of the world provides the whole truth about the world; that the universe is governed by the principle of strict determinacy; that those things which do not fit in with the scientific analysis must be

1 Cp. "He (the philosopher) combines things in interpretive synthesis; he tries to put together, better than before, that great universe-watch which the inquisitive scientist has analytically taken apart."—Will Durant, *The Story of Philosophy*, p. xxvii, New York (1954).

2 *Within the Atom*, p. xi, London (First Edition).

3 *Vide* C.E.M. Joad, *Philosophy for our Times*, pp. 79-81, New York (1946); and also A.E. Taylor, *Elements of Metaphysics*, pp. 11-12, London (1944).

mistaken or untrue.[1] Philosophy, unlike science, assumes nothing and seeks to trace everything back to its ultimate grounds. It may be said that this description of science is incorrect. Is not the essential maxim of modern science to assume nothing, to take nothing for granted, to assert nothing without demonstration, to prove all ? This is, no doubt, true within certain limits, but beyond those limits it does not hold good. Science takes for granted certain afore-said principles and facts which are for it ultimate. To investigate these is the business of the philosopher, and philosophy, thus, takes up the thread of knowledge where science drops it. Philosophy begins where science ends.[2] It investigates what science takes as a matter of fact. Science takes the facts for granted.[3] To examine them is the task of philosophy.

Philosophy is essentially the attempt to get beyond the symbolic and mystical thinking, to get at the naked truth, to grasp what lies behind the symbol as it is in itself. Philosophy, unlike science which is sensuous, is essentially an attempt to rise from sensuous to pure, that is, non-sensuous thought.[4] Science rationalises our sense-experiences of the physical world, while philosophy tries to rationalise our supersensuous experiences of reality.[5] It is a matter of great pleasure that the recent developments in the field of science recognise no such difference between science and philosophy. Eddington, Jeans, Heisenberg, Planck, Weizsacker and Russell all uphold the traditional distinction between appearance and reality. Known reality, they suggest, is mere phenomenon or appearance; but behind the appearance there must needs be real essence; behind

1 *Vide* G.W. Cunningham, *Problems of Philosophy*, pp. 26-27, Calcutta (1956).

2 *Vide* W.T. Stace. *A Critical History of Greek Philosophy*, p. 5.

3 Cp. "The physicist is unconcerned as to whether atoms or electrones really exist; he usually asserts that they do, but, as we have seen, existence is there used in a dogmatic sense and no inquiry is made as to whether it is more than a conventional terms."—Eddington, *The Nature of the Physical World*, p. 326.

4 *Vide* W.T. Stace, *A Critical History of Greek Philosophy*, p. 8.

5 *Vide* S.C. Chatterjee, *The Problems of Philosophy*, p. 27, Calcutta (1949).

the phenomenal manifestation there must needs be an ultimate force, beneath the outer phenomenon there must needs be an inner reality. And essence, force, and inner reality are not, they hold, to be known by an intellectual faculty, since what our reasons and our senses know is always the spatially and temporally limited phenomenon to the making of which our minds have contributed. Nevertheless, since they are in some sense known, they must needs be known by process of revelation to an intuitive faculty of direct insight. So revealed, reality is seen to be spiritual and even personal. Thus with regard to the most fundamental issues of metaphysics, the speculations of contemporary scientists seem to bear out and to support what is, perhaps, the main traditional mystic view.[1]

Despite the difference between sciences and philosophy, they are so intimately related to and dependent on each other that their separation will be harmful to both. The sciences are the windows through which philosophy sees the world, they are the senses of which it is the soul; without it their knowledge is as chaotically helpless as sensations that come to a disordered mind, making an idiot's lore.[2] Spencer was right : philosophy is the most generalised knowledge. But he was wrong : it is not merely knowledge. Philosophy implies that integral vision in which mere knowledge is lifted up into a total view that orders and clarifies the confusion of desire; it involves wisdom. Without science, however, philosophy is impotent; for how can wisdom grow except on knowledge fairly won, with honest observation and research, and recorded and charted by impartial minds ? Without science philosophy becomes decadent and dishonest isolated from the flow of human growth, and falling more and more into the dreary futility of scholasticism. But without philosophy science is not merely helpless, it is destructive and devastating. Science, if separated from philosophy, fails to answer the questions whether culture and civilisation ought to be destroyed; whether life is sweetest when engrossed in acquisition and possessed of

1 *Vide* C.E.M. Joad, *Philosophical Aspects of Modern Science*, p. 251.
2 *Vide* Will Durant, *The Pleasures of Philosophy*, p. 7, New York (1953).

possessions, or when it is absorbed in creation and construction; whether it is better to seek knowledge and disillusionment, or the passing ecstasy of beauty; whether we should try to forego all supernatural sanctions in our moral life; whether we should view matter from the standpoint of mind, or mind from the standpoint of matter. These ultimate choices of our lives cannot be clarified except by the light of our whole experience, by that wisdom to which knowledge is mere raw material, and in whose total vision all the wealth of our sciences finds place and order and a guiding significance.[1] Eddington has very significantly remarked : "Better admit that there was some truth both in science and religion; and if they must fight, let it be elsewhere than in the brain of a hardworking scientist."[2]

Recent Science coming close to Philosophy

Science, indeed, has shown in recent years an increasing tendency to enter into the domain of philosophy.[3] Scientists, especially physicists, have shown a keen interest in the metaphysical foundations of contemporary science. They strongly plead for the necessity of an intimate relation between science and philosophy.[4]

1 *Vide* Will Durant, *The Pleasures of Philosophy*, p. 8, New York (1953).

2 *The Nature of the Physical World*, p. 195.

3 Cp. "The recent tendencies of science do, I believe, take us to an eminence from which we can look down into the deep waters of philosophy"—Eddington, *The Nature of the Physical World*, p. 276.

"The border land territory between physics and philosophy which used to seem so dull suddenly becomes so interesting and important through recent developments of theoretical physics."—James Jeans, *Physics and Philosophy*, see preface, Ann Arbor (1958).

"Even more recently, astronomy has become of direct importance to philosophy through the light it has shed on the metaphysical concepts of space and time."—James Jeans, *The Universe* Around Us, p. 9, Cambridge (1953).

4 De Broglie writes : "In the nineteenth century there came into being a separation between scientists and philosophers. The scientists looked with a certain suspicion upon the philosophical speculations, which appeared to them too frequently to lack precise formulation and to attack vain insoluble problems. The philosophers, in turn, were no longer interested in the spec,al sciences because their results seemed too narrow. This separation, however, has been harmful to both philosophers and scientists."—Quoted from Philipp Frank's *Philosophy of Science*, p. xi, New Jersey (1957).

Recent scientific discoveries have displaced physics from its classical position as an empirical science. Present-day science offers an idealistic interpretation of the universe.[1] This interpretation has had its beginning in the controversy over waves and corpuscles which began with Huyghens and Newton and, after a development of centuries, reached its climax in the quantum mechanics of Heisenberg, Schrodinger, de Broglie, Born and Bohr. This tendency has, however, been more markedly noted since the inquiry into subatomic particles has become the primary function of modern physics. The inability of modern physics to isolate, measure, weigh, and describe the subatomic particle has presented us with a blurred and illusory picture of the atomic world underlying and sustaining the world of perception. James Jeans emphatically declares that "the Universe begins to look more like a great thought than like a great machine."[2] In answer to the question, 'Do you think that consciousness can be explained in terms of matter and its laws ?' Max Planck is reported to have answered that he did not. "Consciousness," he continued, "I regard as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing postulates consciousness."[3] Einstein says, "I believe that intelligence is manifested throughout all nature."[4] Eddington asserts, "I regard consciousness as fundamental. I regard matter as derivative from consciousness... The old atheism is gone."[5] Such idealistic interpretations of matter and the universe have brought science in the camp of philosophy. Philosophy has long pointed out the way to a conceptual understanding of matter—a con-

1 Cf. W.K. Wright says that when contemporary scientists, like Einstein, assure us that space and time are relative events that move and change, and like Eddington, tell us that matter has become reduced to "pointer readings" of changing events that are probably mental in nature, they are reasoning in a manner not unlike that of Leibnitz.—*Vide A History of Modern Philosophy*, p. 120, New York (1941).

2 *The Mysterious Universe*, p. 146, Cambridge (1930).

3 J.W.N. Sullivan, "*Interview with Max Planck*" in *Observer*, January 25, 1931.

4 *Vide Modern Review*, p. 19, July, 1936.

5 *Ibid.*

cept that science is only now embracing.[1] The development of science, characterised as it is now by the increasing predominance of the theoretical interest over the practical, has come at last to positing the non-materiality of the world.[2] Recent science attemtps to understand the entire universe in terms of consciousness.

Recent science discovers purpose, design and intelligence in the universe. Eddington says, "we are meant to fulfil something by our lives."[3] James Jeans, on physical and astronomical considerations, finds design and purpose in the universe.[4] To the contemporary scientist, the world is not a

1 Cf. "I am convinced that scientific thought of today nestles comfortably in the bosom of philosophical idealism; that after several decades of courtship, the two have joined hands at last in marital oneness. I defend this contention not on the grounds of metaphysical argument, but abstract it wholly from the pronouncements of science—from its premises, its axioms, and its hypotheses."—Ruth Reyna, *The Philosophy of Matter in the Atomic Era*, p. ix; and also see John Rowland's *Mysteries of Science*, p. 50.

2 Cp. "The last trace of the old, hard, massy particle has disappeared, and the ultimate conception of physics seems to be reduced to mathematical equations. Experimental physicists, especially if they be Englishmen, never feel comfortable with such abstractions, and already attempts are being made to devise atomic models which represent in machanical or electrical terms the meaning of these equations. What success will follow the attempts cannot yet be predicted, but it seems certain only to be temporary. As Newton saw, the ultimate basis which underlies mechanics cannot be mechanical, and, if not now, then at some future day, we shall have to leave our fundamental concepts in the decent obscurity of mathematical symbols."—Dampier-Whetham, *A History of Science*, pp. 415-16, Cambride (1929).

3 Eddington, *The Nature of the Physical World*, p. 328.

4 Comparing the idealism of Sir James Jeans with that of Eddington, C.E.M. Joad writes, "But while Sir James Jeans shares with Professor Eddington the idealist tendencies common to many modern physicists his conclusions are based less upon a critique of the nature of our knowledge of the physical world as revealed by an examination of the physiological machinery of perception and of the limitations of scientific method, than upon certain considerations suggested by physics and astronomy with regard to the evidence of design in the universe as a whole, and the nature of the design which he is thereby led to infer."—C.E.M. Joad, *Philosophical Aspects of Modern Science*, p. 39.

machine without soul. It has not come into existence by accident. Behind the veil of matter, a mysterious force is said to be working. This force may be given any nomenclature—thought, mind, consciousness, inner self etc. Teilhard de Chardin says : "It is impossible to deny that, deep within ourselves, an "interior" appears at the heart of beings, as it were seen through a rent. This is enough to ensure that, in one degree or another, this "interior" should obtrude itself as existing everywhere in nature from all time. Since the stuff of the universe has an inner aspect of one point of itself, there is necessarily a double aspect to its structure, that is to say in every region of space and time—in the same way, for instance, as it is granular : co-extensive with their Without, there is a Within to things."[1]

Not all physicists, however, greet with joy the philosophical transformation of physics. Experimentalists like Rutherford are distinctly suspicious of the new tendencies. Einstein and Planck are neither of them prepared to admit that Heisenberg's 'uncertainty principle' has finally overthrown the principle of causality. But whatever the extent of these displeasures, the fact remains that very many of the traditional problems of philosophy are now freely discussed within the context of physical theory. Physicists regard themselves as bringing expert knowledge to bear upon disputes which they would, at one time, have dismissed as 'barren metaphysics'.[2]

Science in need of Philosophy

Physical science represents one analytical aspect of reality; it draws a chart which, as experience shows, enables us to predict and sometimes to control the workings of nature. But the clear insight into the meaning of physical science, which is given by modern philosophy of science, shows that by its inherent nature and fundamental definitions it is but an abstraction, and that, with all its great and ever-growing power, it can

1 Pierre Teilhard de Chardin, *The Phenomenon of Man*, p. 56, Collins, London.

2 *Vide* John Passmore, *A Hundred Years of Philosophy*, p. 331, London (1968); and also care for M. N. Roy's *Science and Philosophy*, pp. 48-71.

never represent the whole of existence. Dampier-Whetham observes, "Science may transcend its own natural sphere and usefully criticise some other modes of contemporary thought and some of the dogmas in which theologians have expressed their belief. But to see life steadily and see it whole we need not only science, but ethics, art and philosophy; we need the apprehension of a sacred mystery, the sense of communion with a Divine Power, that constitutes the ultimate basis of religion."[1] Philosophy, which science to-day is badly in need of, synthesises the science of the inner world with the other sciences of the outer world to present a unified vision of total reality and to impart to human life and destiny depth of vision along with breadth of outlook and sympathy.

Many men, under the fascination of wondrous achievements of science and technology, are inclined to doubt whether philosophy is anything better than innocent but barren trifling, hair-splitting distinctions, and controversies on matters concerning which knowledge, they hold, is impossible.[2] This doubt also lingers in the minds of experimentalist scientists who never trouble to look at the world other than from without. In their eyes, nothing exists legitimately except the without of things. It is they who entertain and propagate such a false notion of philosophy, and thus present its picture in the darkest of hue. A study of philosophy is to be undertaken, not merely in the interests of speculative thought but mainly for the light it casts on the ultimate value and significance of life. Philosophy is not history of philosophy, an exposition of past and present systems of thought. It is not dialectical thinking about thinking itself. It is the reasoned adoption of a way of life, which includes the contemplative urge to the knowledge of reality and the practical impulse to weave that knowledge into life.[3] Philosophy assumes a living character when we strive to invest

1 Dampier-Whetham, *A History of Science*, p. xxi.
2 *Vide*, Bertrand Russell, *Problems of Philosophy*, p. 237, London (1912).
3 Cp. "Philosophy does not only facilitate speculation; it gives us also more power to act and live. For with it we feel ourselves no longer isolated in humanity, humanity no longer seems isolated in the Nature that it governs."—Henry Bergson, *Creative Evolution*, p. 285, London (1912).

life with meaning and significance. Philosophy is, therefore, not an intellectual gymnastic but a practical affair to understand the meaning and value of life with a view to solve the vexed problem of existence.[1]

To-day, we are living in the most critical period of human history. If there is anything that can guarantee prosperity, safety, security, and fearlessness, it is philosophy and philosophy alone. Will Durant figuratively brings this fact home in these words : "Science tells us how to heal and how to kill; it reduces the death rate in retail and then kills us wholesale; but only wisdom—desire co-ordinated in the light of all experience—can tell us when to heal and when to kill......In these days our means and instruments have multiplied beyond our interpretation and synthesis of ideals and ends, our life is full of sound and fury, signifying nothing......Science without philosophy, facts without perspective and valuation, cannot save us from havoc and despair. Science gives us knowledge but only philosophy can give us wisdom."[2] We are in an urgent need of wisdom—the power of distinction between eternal and ephemeral, between good and evil, between virtue and vice—to make a constructive and purposeful use of science.

It is believed that nuclear technology will soon provide us with an almost illimitable source of energy. Experience has proved, however, that any form of energy, improperly used, contributes to the devastation of the environment and makes it increasingly unfit for man. The present state of the world and the fear of an atomic war show that scientific progress without a corresponding moral and spiritual progress may only increase the magnitude of the disaster that misdirected skill may bring

1 M.N. Roy defines philosophy "as the theory of life." Formulating the definition in another manner, he asserts that "the function of philosophy is to solve the riddle of the Universe. Philosophy is the theory of life, because it was born of the efforts of man to explain nature and to understand his own being in relation to its surroundings; to solve the actual problems of life in the light of past experience, so that the solution will give an encouraging glimpse into the future."—*Science and Philosophy*, *pp. 5-6.*

2 *Story of Philosophy*, p. xxvii, New York (1957).

about.[1] Now there are only two possibilities—either all mankind will perish or there will be a change in the moral and spiritual condition of man. Philosophy must be approached to effect this moral and spiritual change in man and get the information essential for making nuclear technologies an asset to humanity, rather than a threat to environmental health and to the existence of human life. Science has left man on the brink of his utter disaster.[2] What he actually needs to-day is the help and assistance from philosophy to come out of this perilous condition.

The Upanisads and the Challenge of Science

To-day, the one-sided development of human personality is trying to swallow man's whole being. Science and technology have made man slave of his lower self; his utterances have become unmeaning; what he says, he does not mean, and what he means, he does not say. There is not the least conformity between his thought and his action. He is mad after money, power, mastery and sovereignty. Consequently, international disputes, ideological wars, political upheavals, and social bitterness are challenging the very existence of man by threatening to throw the world into a nuclear holocaust.

In the name of science, we revolutionize industry, undermine the values that we held high in the past, and skilfully exterminate each other with poisonous gases. Some good-intentioned scientists do not altogether like these uses to which science and technology are being put. In terror, horror and

1 *Vide*, Bertrand Russell, "*Ideas that have helped Mankind*" in his *Unpopular Essays*, p. 173, London (1951).

2 With vastly more powerful means of utilising atomic energy than those available upto a few years ago, it is thought by many sober men of science and technology that radio-active clouds, drifting round the world, may disintegrate living tissue everywhere. Russell anticipating the future possibility of human destiny remarks: "Although the last survivor may proclaim himself universal Emperor, his reign will be brief and his subjects will all be corpses. With his death the uneasy episode of life will end, and the peaceful rocks will revolve unchanged until the sun explodes."—Russell, "*The Future of Mankind*" in his *Unpopular Essays*, pp. 50–51.

dismay, they shrink from the uncompromising pursuit of knowledge and try to find refuge in the superstitions of an earlier day.[1] It is a very disastrous condition. It is not by going backward that we shall find a solution of our problems. "No slothful relapses into infantile fantasies," says Bertrand Russell, "will direct the new power which men have derived from science into the right channels; nor will philosophic scepticism as to the foundations arrest the course of scientific technique in the world of affairs. Men need a faith which is robust and real, not timid and half-hearted."[2] The *Upaniṣads* are capable of supplying this requisite faith in abundance by asking man to realise his inherent divinity. To realise one's divinity which is not different from the underlying divinity of nature is to treat all alike and forge the bonds of unity, love, and friendship.

The unprecedented knowledge which science has put in the hands of man was originally intended to prove to be a boon to ailing and suffering humanity, but unfortunately, it turned to be a curse to it. It is not because science by itself is detrimental to the cause of humanity; it is rather because science is not wedded to wisdom. Science lacks wisdom. The *Upaniṣads* invite our attention to the fact that reality which is alike within and without cannot be understood or grasped by intellect which knows only the language of war and destruction.[3] It is wisdom that gives us a clear idea of our goal of life.[4] If humanity is to survive, it must need embrace this teaching of the *Upaniṣads.*

1 *Vide*, Bertrand Russell, *Scientific Outlook*, p. 137, London (1949).

2 *Ibid.*, pp. 137-38.

3 "नैषा तर्केण मतिरापनेया ।"

Kaṭh. 1. 2. 9.

4 Cp. "If, therefore, a scientific civilisation is to be a good civilisation it is necessary that increase in knowledge should be accompanied by increase in wisdom. I mean by wisdom a right conception of the ends of life. This is something which science in itself does not provide. Increase of science by itself, therefore, is not enough to guarantee any genuine progress, though it provides one of the ingredients which progress requires."—Bertrand Russell, *The Scientific Outlook*, p. 83.

Man's knowledge is miserably incomplete, howsoever rich it might be, unless it is accompanied by wisdom. It is wisdom which gives man consciousness of 'what is best in him' and thereby 'delivers him from bondage to the slavish part of himself'.[1] Indeed the sciences of the outer world of man are unmeaning without the science of the inner world of man, i.e., the science of the soul. This is what the *Īśopaniṣad* speaks of by distinguishing between *vidyā* and *avidyā*.[2] *Vidyā* stands for the science of the inner world, the world of soul; and *avidyā* stands for the sciences of the outer world. The *Īśopaniṣad* says : "He who knows both *vidyā* and *avidyā* together, overcomes death through *avidyā* and experiences immortality by means of *vidyā*."[3] This idea further finds an eloquent expression in the discourse between *Sanatkumāra* and *Nārada*, in the *Chāndogyopaniṣad*.

Nārada approached *Sanatkumāra* for instruction. The first thing that *Sanatkumāra* asked *Nārada* was to tell the former what the latter had studied so far. *Nārada* replied that he had studied the four *Vedas*, and mastered history, grammar, mathematics, augury, chronology, logic, ethics, politics, theology, ontology, demonology, military science, astrology, astronomy, the science of serpents, and the fine arts. After mentioning his mastery on all existing sources of knowledge, he sorrowfully admitted his ignorance of the science of the soul, a knowledge of which, he had been told, overcame grief, and requested *Sanatkumāra* to instruct him in that knowledge. *Sanatkumāra*

1 Cp. "Man has been disciplined by his subjection to nature. Having emancipated himself from this subjection, he is showing something of the defects of slave-turned-master. A new moral outlook is called for in which submission to the powers of nature is replaced by respect for what is best in man. It is where this respect is lacking that scientific technique is dangerous. So long as it is present, science, having delivered man from bondage to nature, can proceed to deliver him from bondage to the slavish part of himself."—Bertrand Russell, *The Scientific Outlook*, pp. 278–79.

2 *Vide Īśa.* 9–14; *Muṇḍ.* I. 1.5.

3 "विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥"
Īśa. 11.

replied to *Nārada* that whatever, the *Vedas* and everything else, he (*Nārada*), had studied was merely a name.[1] He, then, led *Nārada*, step by step to a conception of the soul, saying that the soul was everything. Just as the spokes of a wheel hold to the nave, so everything holds to the soul. The soul is moved by the soul. It gives soul to the soul. Father is soul, mother is soul, brother is soul, sister is soul, teacher is soul, *Brāhmaṇa* is soul.[2] The soul is the Infinite (*bhuman*). *Sanatkumāra* further observed : "It is below, above, behind, before, right and left. The soul, indeed, is this whole world. Verily, he who sees this, who thinks this, who understands this, who has pleasure in the soul, who has delight in the soul, who has intercourse with the soul, who has bliss in the soul—he is autonomous; he has unlimited freedom in all worlds. But they who know otherwise than this are heteronomous; they have perishable worlds; in all worlds they have no freedom."[3]

This discourse helps us to realise the very great importance of the science of the soul. The knowledge of the soul which stands for universal love, brotherhood, fellow-feeling, and friendship checks the impious tendencies of man and thereby makes the constructive and noble use of science possible for the complete freedom of man from the 'slavish part of him', as Russell calls it. The science of the nature under the direction and guidance of the science of the soul should lead man to

1 *Chānd.* VII. 1.

2 "यथा वा अरा नाभौ समर्पिता एवमस्मिन् प्राणे सर्वं समर्पितं प्राण: प्राणेन याति प्राण: प्राणं ददाति प्राणाय ददाति प्राणो ह पिता प्राणो माता प्राणो भ्राता प्राण: स्वसा प्राण आचार्य: प्राणो ब्राह्मण:" ।

Ibid., VII. 15.1.

3 "अथात आत्मदेश एवात्मैवाधस्तादात्मोपरिष्टादात्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति स-वा एष एवं पश्यन्नेव मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्द: स स्वराड् भवति तस्य सर्वेषु लोकेषु कामचारो भवति । अथ येऽन्यथाऽतो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो भवति ।"

Chānd. VII. 25.2.

the evolutionary path of his total consummation.[1]

True emancipation of man can be achieved in this new era only by becoming a new kind of man, viz. by being truly scientific and spiritual simultaneously. We are to-day going scientific, and with all this we can enter straight into the prison house of materialism unless we whole-heartedly work for the spiritual emancipation of man as well. The tragedy of the recent times is that the more scientific the world goes, the more specialised becomes the intellectual dissection of man. The *Upaniṣads* are against desecration of man, minimisation of man in the name of helping him. Theirs is the gospel of total maximisation of man, complete divinisation of man, of never lowering the ideal but of lifting the world there. The *Kenopaniṣad* enjoins upon us to know that alone as *Brahman* with the power of which all the senses including the mind operate and not this that people worship as this.[2] The *Bṛhadāraṇyakopaniṣad* declares : "Of immortality, however, there is no hope through riches."[3] "Verily, O *Maitreyi*, it is the soul that should be seen, heard of, reflected on, and meditated upon. Verily, by the seeing of, by the hearing of, by the thinking of, by the understanding of the soul, all this is known."[4] "This soul is *Brahman*, the all perceiving."[5] The *Upaniṣads* ask us to hold on to the Highest, to realise the

1 Cp. In the concluding portion of his *Autobiography*, astrophysicist, R.A. Millikan, says : "It seems to me that the two great pillars upon which all human well-being and human progress rest are, first, the spirit of religion, and second, the spirit of science—or knowledge. Neither can attain its largest effectiveness without support from the other. To promote the latter, we have universities and research institutions. But the supreme opportunity for everyone with no exception lies in the first."

2 *Kena*. I. 5-9.

3 "अमृतत्वस्य तु नाशास्ति वित्तेनेति ।"

—*Bṛh*. II.4.2.

4 "आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ।"

—*Ibid.*, II.4.5.

5 "अयमात्मा ब्रह्म सर्वानुभूः ।".

—*Ibid.*, II.5.19.

glory and grandeur of man who is identical with *Brahman*. These are the universal themes of the *Upaniṣads*, which can never be falsified by any achievements of science and philosophy.[1] Deussen firmly declares that the *Upaniṣadic* teaching of the identity of God and the soul, *Brahman* and the *ātman* "possesses a significance reaching far beyond the *Upaniṣads*, their time and country; nay, we claim for it an inestimable value for the whole race of mankind. We are unable to look into the future, we do not know what revelations and discoveries are in store for the restlessly inquiring human spirit; but one thing we may assert with confidence,—whatever new and unwonted paths the philosophy of the future may strike out, this principle will remain permanently unshaken, and from it no deviation can possibly take place."[2] Universality is, indeed, the characteristic temper of this teaching of the *Upaniṣads*, and the consummation of man its running central idea.

The turn in our destinies will come from the realisation that technology, know-how, achievements are not enough.[3] The science and technology of man must become parts of an encompassing whole. Our thinking is not wholly serious until we come to the end of our know-how. Karl Jaspers rightly says, "Our age must learn that somethings are beyond "doing."[4] In the mystic sense of the creation around us, in the expression of art, in a yearning towards the Highest, we grow upward and find the consummation of our total being. "The sanction for this development," says Eddington, "is within us, a striving born with our consciousness or an Inner Light proceeding from a greater power than ours. Science

1 Cp. "The problems of human life and destiny have not been superseded by the striking achievements af science and technology. The solutions offered, though conditioned in their modes of expression by their time and environment, have not been seriously affected by the march of scientific knowledge and criticism."—Radhakrishnan, *The Principal Upaniṣads*, p. 5, London (1953).

2 Deussen, *The Philosophy of the Upaniṣads*, pp. 39-40.

3 Cf. "न वित्तेन तर्पणीयो मनुष्यः ।"

—*Kath*. I.1.27.

4 Karl Jaspers, *Future of Mankind*, p. viii, Chicago (1963).

can scarcely question this sanction, for the pursuit of science springs from a striving which the mind is impelled to follow, a questioning that will not be suppressed."[1]

The great defect of science, when pursued by itself, is that it does not carry all humanity together. It motivates man to dominate everything external to himself; it does not emphasise the need to chasten and overcome the ego which results from such domination of his external nature and environment.[2] Man controlling his environment is a valid concept; it is a form of human excellence. This age of science and technology has carried it to the farthest extent. But the *Upaniṣads* cannot accord it the highest value in the scale of human excellence.[3] That highest value involves the control of the ego and the rise of the universal within the individual.[4] When the individual breaks the limits of his ego, he sees that there is nothing and none to dominate. He finds that he is one with all, for he has realised the soul in all.[5] In other words, he realises his identity with *Brahman*, integrated within and without, and finds himself pulsating in the heart of all human beings and of nature.[6] Swami Ranganathananda truly observes, "The liberation of the Universal Man out of the common man that we are is the aim of the *Upaniṣads*."[7] It is this that makes them of such vital interest and importance to-day. Indeed, only the emergence of the universal in the individual is capable of meeting the challenge of science heroically and manfully.

The *Upaniṣads* impart the message of hope and courage to man through their grand teaching: Man shall have riches;[8] man shall have power;[9] man shall have all this;[10] but he shall

1 Eddington, *The Nature of the Physical World*, p. 328.
2 Cf. *Bṛh*. II. 4.2.
3 Cf. *Kaṭh*. I. 2. 1-2.
4 Cf. *Ibid*., I. 2. 12.
5 Cf. *Īśa*. 6-7.
6 Cf. *Bṛh*. III.7.1.3 & 23.
7 Swami Ranganathananda, *The Message of the Upaniṣads*, p. 61.
8 Cf. *Chānd*. II.11.2, II.17.2, II.21.4 & III.13.2.
9 Cf. *Ibid*., III.13.5; *Muṇḍ*. III.2.4.
10 Cf. *Chānd*. V.13.1-2, V.14.1, & VI.2.7.

not get immersed in any one or all of these.[1] These are the means, not end; he shall break through the crust of experience, and realise his soul, his divinity, which is *saccidānanda*.[2] By means of this teaching, the *Upaniṣads* lead us to the path of creative living and to the consummation of life. Creative living denotes the freedom of the soul from the bondage of body and mind in this very life.[3] This is why, the *Upaniṣads* are inspiring, interesting, encouraging, illuminating, and enthralling to the present-day man. For in the *Upaniṣads*, he gets the atmosphere of alertness and smartness,[4] mood of insatiable quest for reality,[5] constant strong determination to march ahead until the goal is reached,[6] and not to take things for granted.[7]

The *Upaniṣads* ask us to realise *Brahman*. *Brahman* is the unity of both the spiritual and the physical, the inner and the outer, aspects of the universe, unlike Nature of the physical sciences, which is only the unity of the physical aspects of the universe.[8] The *Upaniṣads* synthesise the 'within' with the knowledge of the 'without' in a total comprehension of reality. It is this unitary vision which finds its most exalted expression in the *Upaniṣads*. The *Īśopaniṣad* says, "That (*Brahman*) is full; this (the world) is full. From the full (*Brahman*), the full (the world) comes. The full (*Brahman*) remains the same, even after the full (the world) is taken from the full (*Brah-*

1 Cf. *Kaṭh*. I.2.1-2; *Bṛh*.II.4.
2 Cf. *Kaṭh*. I.1.20, II.2.12-13.
3 Cf. *Bṛh*. IV.4.14.
4 Cf. *Muṇḍ*. III.2.4.
5 Cf. *Bṛh*. II.4; *Kaṭh*. I & II.
6 Cf. *Kaṭh*. I.3.14.
7 Cf. *Ibid*., I.1.20, 26, 28; *Bṛh*. IV.5; *Śvet*. I.1; *Gītā*. IV. 34.
8 Modern scientific thought does not as yet have a room for any spiritual entity, scientists like Julian Huxley and Chardin are trying hard to find a proper place for the experience of the spiritual in the scientific scheme of the universe. When this is achieved, the scientific scheme which is close to philosophy already, will come closer still, and the synthesis of the knowledge of the 'without' and the 'within' of things will give us the unitary vision of the universe.—Cf. Chardin's *The Phenomenon of Man*, with an Introduction by Julian Huxley.

man)."[1] From this unitary vision, there is neither inside nor outside; they are relative terms depending on some kind of a reference-point, e.g. the body. Reality, in fact, does not know the language of inside or outside; it is ever full.

The *Upaniṣads* discover the essential meaning and significance of life and its relation to reality. They tell us that man belongs to an order of reality higher than brute nature, and that he cannot be satisfied by worldly success or the triumphs of materialistic science.[2] They teach us the lesson of discipline, which touches the heart and helps us struggle with evil and sordidness, and avoids us from greed, lust, hatred, rivalry, suspicion, and fear, releases moral power, and imparts courage in the enterprise of saving the world.[3] They persistently enjoin upon us that negative and destructive forces must unconditionally surrender to unity, love, co-operation, and co-existence, and that good will must prevail in the life of mankind.[4]

The *Upaniṣads* are the staunch advocates of the philosophy of non-duality and non-difference (*advaita* and *abheda*). Theirs is the philosophy of unity, equality, and love. A real understanding of this philosophy fills us with a sense of unity and joy, and relieves us of the dread of fear by its bold declaration of *Brahman* as *abhaya* (fearless).[5] It awakens our sense

1 "पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥" *Iśa. (Śāntipāṭha).*

2 "न वित्तेन तर्पणीयो मनुष्यः ।" *Kaṭh* I.1.27.

3 *Vide Tait.* I. 11.

4 Cp. "We must learn to observe humanity even towards the inhumane, keep our mind on the distant future and not cloud its prospects by insensate hatred."—Radhakrishnan, *Religion and Society*, p. 12. London (1966).

5 "अभयं वै ब्रह्म । अभयं हि वै ब्रह्म भवति । य एवं वेद ॥"—*Bṛh.* IV. 4. 25: and also care for the following words of Swami Vivekananda: "It is the only literature in the world where you find the word *abhīḥ* 'fearless', used again and again; in no other scripture in the world is this adjective applied either to God or to man .... And the *Upaniṣads* are the great mine of strength. Therein lies strength enough to invigorate the whole world. The whole world can be vivified, made strong, energized through them. They will call with trumpet voice upon the weak, the miserable, and the down-trodden of all races, all creeds, all sects, to stand on their feet and be free. Freedom—physical freedom, mental freedom, and spiritual freedom—are the watch-words of the *Upaniṣads*."— *Complete Works*, Vol. 3, pp. 237-38, Eighth Edition.

of universal brotherhood and love, nay, endows us with a sense of human dignity and responsibility. We learn to respect humanity and try to conduce to the happiness and well-being of one and all. We stand for goodness, righteousness, and justice. There remains no barrier of egoism and hatred, of jealousy and suspicion, of caste and creed, of colour and complexion. Embracing the doctrine of *advaita* we learn to live in co-existence, and enjoy the milk of compassion, kindness, love, equality, and equanimity. It is the ignorance of this sublime ideal that has led us to-day to internecine rivalry, hatred, suspicion, fear, chaos, and war. According to the *Upaniṣads*, the feeling of 'otherness' is the root of all evils;[1] it is the mother of hatred and fear.[2] Hatred and fear are the main sources of suffering and chaos of man and society. Fear is the legitimate child of our instinct of self-preservation and race-preservation. What we suspect to be destroyed, we try hard to preserve. Suspicion begets fear.[3] We want to preserve our body and to ensure security of our possessions. Ignorant of the true nature of our soul, we identify ourselves with body, mind, ego, and intellect, and, therefore, desire to perserve our body. Worship of material values in place of spiritual values culminates in the feeling of possession and its security. It is not the ignorance of one's own self alone, but also of others' selves and their true nature. The true nature of all is soul; therefore, spiritual oneness is the ultimate good of all.[4] The feeling of otherness is the worst enemy of mankind; it begets fear and hatred. To seek faults and defects in others except oneself is the main spring of

1 *Vide Śāṁkarabhāṣya* on *Māṇḍūkya Kārikā*, II. 34.

2 Cp. "द्वितीयाद्वै भयं भवति ।"

"यत: भेददर्शनमेव भयकारणम् ।" —*Śāṁkarabhāṣya* on *Bṛh.* I.4.1;

"अन्यस्य हि-अन्यतो भयं भवति ।" —*Sāṁkarabhāṣya* on *Tait.* II.9.1;

—*Ibid.*, II.7.1.

3 "यस्य विनाशाशंका तस्य भयोत्पत्ति: ।"

—*Śāṁkarabhāṣya* on *Chānd.* IV.15.1

4 Cf. *Kaṭh.* II. 2. 9-10.

hatred.[1] To realise one's identity with all beings means love and disappearance of hatred. The *Īśopaniṣad* says: "The wise man, who realises all beings as non-different from his own soul, and his own soul as the soul of all beings, does not, by virtue of that realisation, hate anyone. What delusion, what sorrow can there be for that wise man who perceives the unity by discerning all beings just his own soul."[2] He who realises his eternal non-dual soul, for him there remains nothing to fear. The *Taittirīyopaniṣad* declares: "Whenever one is completely established in the blissful state of *ātman* or *Brahman*, he attains to fearlessness."[3] After the realisation of the soul, no question of safety and security arises[4] All are seen in one, and one is seen in all. The soul has no fear of death;[5] it is eternally blissful. For the knower of the true nature of the soul, there remains nothing different from his own soul, that may cause him fear.[6] The same thing applies to hatred. He who constantly and unceasingly realises the exceedingly pure soul, for him there remains nothing to hate.[7] It is, therefore, the strong conviction of the *Upaniṣadic* sages that the sense of duality, nay, of dualism is the root of all evils and dangers, and that the sense of unity and oneness is the sole patent medicine of all evils of life and the world.

1 "सर्वा हि घृणाऽऽत्मनोन्यद्दुष्टं पश्यतो भवति ॥"

Śāṁkarabhāṣya on *Īśa*. 6.

2 "यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥
यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥"

—*Īśa*. 6-7.

3 "यदा ह्येवैष एतस्मिन्......प्रतिष्ठां विन्दते, अथ सोऽभयं गतो भवति ।"

—*Tait*. II. 7.

4 Cp. "यदा तु नित्यमद्वैतमात्मानं विजानाति तदा किंवा कः कुतो वा गोपायितुमिच्छेत् ।"

—*Śāṁkarabhāṣya* on *Kaṭh*. II. 1. 5.

5 *Vide Kaṭh*. I. 2. 18; and also *Gītā*. II. 17-25.

6 Cp. "नहि तस्माद्विदुषोऽन्यद्वस्त्वन्तरमस्ति यतो विभेति ।"

—*Śāṁkarabhāṣya* on *Tait*. II. 9.1.

7 Cf. *Śāṁkarabhāṣya* on *Īśa*. 6.

"But for one's self-realisation," says *Śaṁkara*, "there is no way to achieve the ultimate goal of life,"[1] Only by cultivating a sense of unity and identity with man, nature, and the Supreme, we can put an end to all individual and collective fear, and to the enmity of man with man.[2] By means of this, we can establish permanent and enduring peace, liberty, prosperity, and security in life and the world.[3]

We live in a period of agonising strain, of grave anxiety, of manifold dissillusionment. The world is in the grip of a universal catestrophe; it is rent by misunderstandings, bitterness and strife. The atmosphere is charged with suspicion, hatred, uncertainty, and fear. In such a perilous and ominous condition, we can turn to the immortal and universel teachings of the hoary savants of the *Upaniṣads*. By their ever-green message of unity, non-difference, love, freedom, equality, prosperity, charity, compassion, self-control, self-sacrifice, detachment, forbearance and fearlessness, or in a nutshell, of devotion, dedication, and service, they guarantee to lead us from the unreal to the real, from darkness to light, from death to immortality.[4] We can depend on them and repose our faith and confidence in their teachings. Theirs is a philosophy which casts its light on all alike. We need not, therefore, despair and fall a victim to despondency and pessimism.[5] The *Upaniṣads* are the great ocean of power. Therein rests energy enough to invigorate the entire world. They restore our time-honoured values, reconstruct our social, economic,

1 Cp. "नान्यदात्मविज्ञानान्निरतिशयश्रेय:साधनम् ।"

—*Śāṁkarabhāṣya* on *Chānd*. I.1.1.

2 Cp. "अद्वयता अभयता अत: सैव शिवा ।"

—*Śāṁkarabhāṣya* on *Māṇḍūkyakārikā*, II. 34.

3 Cp. "मोक्षाख्या चाक्षया शान्ति: ।"

Ibid., III. 40.

4 *Vide Bṛh*. I.3.28.

5 Cf. "Prophets might save us if they could cast their spell on high and low alike, convincing everyone by their example, their strong faith, their call to penance. They would bring about the change in man, without which he seems doomed. But there are no prophets nowadays, nor could we believe them."— Karl Jaspers, *The Future of Mankind*, P. vii.

and intellectual life by discovering permanence in change, one in many, unity in difference. They make us conscious of our purposes, goals, and aspirations by their persistent sermonising on the glory and grandeur of the human soul. They unravel the hidden mystery of life and the world.

The watch-word of the world of today is science and technology. They have made many a valuable achievement. But the goodness of heart has not kept pace with the advance of the intellect. So, in spite of material plenty, there is no peace in the world which claims to be the master of science. Fear of extinction of human race stalks the entire world. Can there be peace, happiness, and joy where there is fear ? The *Upaniṣads* ask us to change this sense of values and hold fast to the conviction that we are as much immortal and fearless as *Braman*—the source of the universe—is.[1] The ever-abiding soul of man, the *Upaniṣads* declare, needs to be understood and meditated upon, because it is the real seat of joy and bliss.[2] So, man has to discover the value not only of science, but also of spirituality. The divinity of the *ātman*, now covered in the sheaths—physical, vital, mental, and intellectual—, has to be discovered and made use of.[3] Atom has immense material power, but soul has infinite spiritual power. These two have to go hand in hand. Man should not only master the atom, but also realise his *ātman*. The path-way to the discovery and realisation of the *ātman* is known as spirituality. So, the future watch-word of the world must be not science alone or spirituality alone, but both science and spirituality. *Kṛṣṇa*, the Lord, declares in the end of the *Gītā* that prowess wedded to spirituality begets prosperity, victory and plenty in the real sense of the term.[4]

Conclusion

Despite many a miraculous achievement, the twentieth-

1 *Vide Bṛh.* IV. 4.25; *Tait* II. 7.
2 Cf. *Bṛh.* II. 4.5.
3 *Vide Tait.* II. 1-7.
4 Cp. "यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिध्रुवा नीतिर्मतिर्मम ॥"
—*Gītā*. XVIII. 78.

century science is still poor in purposes and empty in contents. Science and technology enable man to do almost anything, but there is a painful discrepancy between what man aims at and what he gets. Though vast new territories have been won to science, yet it has not emerged as the future saviour of mankind. Science, to-day, cuts a very sorry figure of itself in the face of the ultimate problems of life and death, peace and joy. From astronomy to biology and from biology to psychology, no science provides an answer to these problems.[1] These sciences have been contributing to the material convenience and comfort of man, so steadily and in such a progressive measure that we now live in a condition of physical ease incomparably beyond that in which our forefathers did at the turn of the century. Yet they have not incrersed our general happiness or brought us the inward joy of living. Indeed the failure of science in the procurement of genuine joy has been as conspicuous as its success in the creation of the artificial comfort has been wonderful. Nor is this a matter of surprise. Peace which is the basis of all real joy and happiness, can never be the fruit of the labours of science. For science works and can work only with the things of passing existence, the phenomena of the physical plane; whereas the ingredients of peace and joy are the permanent values of the soul.

In the past seventy years or so, developments in the various branches of science have tended to show that not only the problem of life and death, but that of matter, too, still continues to elude the reach of scientific method of investigation. G.O. Jones, J. Rotblat, and C.J. Whitrow, the distinguished authorities on modern physics, write : "At the moment, despite the remarkable progress made in nuclear physics, the riddle of elementary particles still remains unsolved."[2] In fact this problem along with such other allied problems cannot be solved by science, so long as it sticks to the conviction that the solution is to come only from 'without'. No matter-of-fact physicist, as Eddington prefers to denominate, is prepared

1 Vide, John Rowland, *Mysteries of Science*, pp. 9-10.
2 *Atom and Universe*, p. 49, London (1956).

to accept the view that the substratum of everything is of mental character.[1] Even Eddington, though himself not a matter-of-fact physicist, is non-commital on this point. He asserts, "It would not be fair, being given an inch, to take an ell, and say that having gone so far physics may as well admit at once that reality is spiritual."[2] Like Eddington, there are many scientists who have had a better assessment of the recent developments in the various fields of science and technology, and have candidly admitted their inability to provide any answer to the ultimate essence of matter. Science has nothing to say as to the intrinsic nature of the atom. The physical atom is, like everything else in physics, a "schedule of pointer readings"[3] Heisenberg says that the more advanced are the research techniques of the contemporary physicists, the more is the elusive nature of the physical reality.[4] Sir James Jeans remarks, "It is useless to try to comprehend the true nature of reality; we can only speak in terms of pictures and models which can make no claim to represent ultimate reality, and shall again depict our atom as a nucleus with electrons revolving round it."[5] Indeed, science cannot hope ever to discover the true nature of the ingredients of the material phenomena ; from the nature of things, this lies far beyond its ken. Science gives no knowledge of the "real essence of substances".[6] Substance is considered to be one of the greatest illusions of man. Having been disillusioned by the latest researches in physics, scientists like Eddington have desparately left the question of the ultimate reality of the universe to philoso-

1 Cp. "The physicists of our day no longer believe in matter. That in itself, however, would be no great loss, provided we could still have a large and varied external world, but unfortunately they have not supplied us with any reason for believing in a non-material external world."—Bertrand Russell, *Scientific Outlook*, p. 83.

2 *The Nature of the Physical Universe*, p. 275.

3 *Vide Ibid.*, p. 259.

4 *Vide*, Heisenberg, *Philosophical Problems of Nuclear Physics*, p. 86, London (First Edition).

5 *The Universe Around US*, p. 6, Cambridge (1960).

6 *Vide*, James Jeans, *The Mysterious Universe*, p. 137.

phy.[1] It assumes more poignancy, when we find some scientists taking recourse to the dangerous tendencies of scepticism and agnosticism.[2]

Given a serious thought to all these facts, one will of necessity arrive at the conclusion that the final solution of the great world-enigma can come only from within. One day or the other, the prophesy of Deussen, one of the great European Orientalists, is bound to come to be true in view of the philosophical implications of modern science. He boldly asserts, "If ever a general solution is reached of the great riddle, which presents itself to the philosopher in the nature of things all the more clearly the further our knowledge extends, the key can only be found where alone the secret of nature lies open to us from within, that is to say, in our innermost self. It was here that for the first time the original thinkers of the *Upaniṣads*, to their immortal honour, found it when they recognised our *ātman*, our innermost individual being as the *Brahman*, the innermost being of universal nature and of all her phenomena."[3] Indeed, the *ātman*—the ultimate essence of what is within and what is without—can be realised only through inner penetration. Besides intuition, none of discussion, intellect, and speech is competent to reveal the glory and grandeur of the *ātman* :

Nāyamātmā pravacanena labhyo,
na medhayā na bahunā śrutena.[4]

1 Cf. "Perhaps, indeed, reality is a child which cannot survive without its nurse illusion. But if so, that is of a little concern to the scientist, who has good and sufficient reasons for pursuing his investigations in the world of shadows and is content to leave to the philosopher the determination of its exact status in regard to reality."—Eddington, *The Nature of the Physical World*, p. xvi.

2 Cf. "Science, especially physics, neither wants to know the ultimate reality of the world nor can know. Whatever we can expect to know, all that is dependent on the knower."—*Ibid.*, p. 184.

"It is rare indeed for science to give a final "Yes", or "No" answer to any question propounded to her."—James Jeans, *The Universe Around US*, p. 7.

"Science has left trying to answer the question "What is the universe ?" —*Ibid.*, p. 89.

3 *The Philosophy of the Upaniṣads*, p. 40.

4 *Kaṭh. I.2.23*; *Muṇḍ. III.2.3.*

CHAPTER II

The Individual And His Destiny

Despite his marvellous achievements in the field of science and technology, man is hopelessly ignorant of his destiny. In the face of the eternal problems of life and death, which have been haunting human mind ever since the emergence of consciousness in man, he fares no better than before. He does not know wherefrom man comes to this world, and whereto he goes from this world after his death. He does not know what necessitates his coming to this world. Indeed, man has conquered nature; conquest on himself, he has yet to achieve.

Doctrine of Karma

The doctrine of *Karma* is the pivot on which the entire edifice of Indian philosophy and culture hinges. It is the most original, influential, and significant conception of the Indian philosophy. It has had a practical influence on the individual and his destiny. Not only does it give a real consolation in the sufferings, but also serves as a powerful incentive to habitual right conduct in the life of man.[1]

The origin of this doctrine has been traced to the conception of *ṛta* of the *Ṛgveda*, which means literally the eternal course or order of the universe.[2] It is, however, a matter of great controversy if the doctrine of *Karma* was definitely formulated in the *Vedas*, the *Brāhmaṇas* and the *Āraṇyakas*, in

1 *Vide*, Paul Deussen, *The Philosophy of the Upaniṣads*, pp. 313-14.

2 *Vide Ṛgveda*. I.1.8, I.23.5, I.24.9, I.123.13.

the form it is understood today.[1] To our mind, it seems beyond doubt that the doctrine of *Karma* is a natural and normal outcome of the inarticulated views of the pre-*upaniṣadic* sages, which assume a definite and articulate shape in the *Upaniṣads*. The *Upaniṣads* overthrow rituals as making for liberation, extol knowledge of *Brahman* or the *ātman* as the sole means of real emancipation which has nothing to do with heaven, and place the doctrine of *Karma* on a solid foundation by providing the necessary details regarding the destiny of the embodied soul and the means of liberation from the cycle of births and deaths.[2]

The doctrine of *Karma* is a logical, metaphysical, and moral principle. As a logical principle, it stands for the strict causal necessity between actions and their effects; as a metaphysical principle, it espouses the immortality of the soul; and as a moral one, it explains the diversity in the destiny of men regarding their births and fortunes.

Derived from the *saṁskṛta* root *kṛ* (*ḍukṛñ karaṇe*), to do, the word "*karma*" literally means that which is done by the efforts of an agent as the root *kṛ* stands for all actions.[3]

1 *Vide*, A.E. Gough, *The Philosophy of the Upaniṣads*, Chapter I, London (1903); Deussen, *The Philosophy of the Upaniṣads*, pp. 317-332; E.W. Hopkins, *The Religions of India*, p. 175, Boston (1898); Hume, *The Thirteen Principal Upaniṣads*, pp. 52-55; S.N. Dasgupta, *A History of Indian Philosophy*, Vol. 1, pp. 53-54, Cambridge (1957); Radhakrishnan, *Indian Philosophy*, Vol. 1, p. 244, London (1951); Ranade, *A Constructive Survey of Upaniṣadic Philosophy*, pp. 143-156; S.C. Chakravarti, *The Philosophy of the Upaniṣads*, pp. 28-29, Calcutta (1935); C. Kunhan Raja, *Some Fundamental Problems in Indian Philosophy*, pp. 338-340, Delhi (1960).

2 Cf. H.D. Bhattacharyā's essay entitled "*Vicissitudes of Karma Doctrine*", in *Mālavīya Commemoration Volume*, pp. 493-495, Banaras (1932); and also see the following :

"प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥
अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥"

Muṇḍ. I.2.7-8.

3 "यत्क्रियते तत्कर्म । करोतेर्निखिलक्रियावाचकत्वात्कर्त्तुर्व्यापारैर्यत् तदित्यर्थः ॥"

Vide Śabdakalpadrumaḥ on the word '*karman*'.

Karma, thus, means, etymologically, action, work, deed, and activity, all of which have similiar meanings and purports. Accordingly, every action that we do is *karma*. All that whatever we think, feel, and will; whatever we see, hear, touch, smell, and taste; and whatever we imagine is termed as *karma*. Every doing—physical or psychical—implies action. Nothing is said to be done until and unless some internal or external action is performed. Action, whether physiological or psychological, whether corporal or incorporal, whether explicit or implicit, whether overt or covert, must needs be dynamic; since the nature of action is dynamicity. Dynamicity is that fundamental force which keeps life as well as nature active and mobile. In the absence of action, the universe cannot remain standing.

In the history of *saṁskṛta* literature, the word "'*karma*" is used in many a different sense.[1] Technically, it means the effects born of actions. It is this meaning, we are, in the doctrine of *Karma*, concerned with. Our actions produce two-fold effects—tangible and intangible. The latter are carried from one body to another by means of the subtle body, which survives death or decay of the material body, for fruition.[2] The capacity to transmigrate is acquired in one's life-time, i.e., between the period of birth and death. No fresh actions are accumulated in the subtle body between the period of death and rebirth. The fresh body which we assume after death is exactly what the subtle body had become eligible for at the moment of the decay of the previous body. The doctrine, thus, means that every exercise of the will in thought, speech, and action produces a necessary effect, good or bad, on the agent strictly in accordance with the nature of the act done, and this effect determines the future character of the agent's destiny. In the words of Sir Charles Eliot, "the word, *karman*, is the accepted abbreviation for the doctrine that all deeds bring upon

1 *Vide* William's *Sanskrit-English Dictionary* on the word '*karman*'; and also *Vācaspatyam*.

2 Cp. "The word *karma* means literally action, but in the doctrine means the inevitable working out of action in new life."—J.N. Farquhar, *The Crown of Hinduism*, p. 137, Oxford (1913).

the doer an accurately proportionate consequence either in this existence or more often in a future birth. At the end of a man's life his character or personality is practically the sum of his acts, and when extraneous circumstances, such as wordly position etc. disappear, the soul is left with nothing but these acts and the character they have formed, called in Indian language the fruit of life, and it is these acts and this character which determine its next tenement. That tenement is simply the home which it is able to occupy in virtue of the configuration and qualities which it has induced in itself."[1]

Karma in the technical sense of effects of actions on the agent's mind is classified into *ārabdha karma* and *anārabdha karma*. *Ārabdha karma* is called *prārabdha karma*. It is that portion of all the accumulated *karma* of one's past lives, which has already begun to bear fruits. It accounts for one's peculiar birth, body, and character. None can escape from it without completely exhausting it by enjoyment of its good and bad results. *Anārabdha karma* is the store-house of those past, present, and future actions which have not yet started to bear the fruits. It has been subdivided into *sañcita*, *kriyamāṇa*, and *āgamī*. The *karma* which one had accumulated in past lives and is still in stock is called *sañcita* or *prāktana*. The *karma* which one is accumulating at present is known as *kriyamāṇa* or *sañcīyamāna* or *vartamāna*. *Āgamī karma* is that which one will accumulate in future. One has perfect control on *anārabdha karma* which can be burnt to ashes by the fire of knowledge.[2]

In the *Upaniṣads*, the law of action is fairly and precisely formulated. They use '*karma*' not only in its literal sense of 'action' but also in its technical sense of the effects thereof. The *Upaniṣads* proclaim, as we sow, so we reap. The *Bṛhadāraṇyakopaniṣad* says: "A man becomes good by good actions and bad by bad actions."[3] The *Praśnopaniṣad* declares that

1 Sir Charles Eliot, *Hinduism and Buddhism*, Vol. 1, p. 44, London (1921).

2 Cp. "ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ।"

—*Gītā*. IV.37.

3 "पुण्यो वै पुण्येन कर्मणा भवति पापः पापेनेति ।"

—*Bṛh*. III.2.13.

"good actions lead to the good world, and evil to the evil world."[1] The *Śvetāśvataropaniṣad* contends, "Whoever has qualities, and is the doer of actions that bring recompense, he is the enjoyer, surely, of the consequences of whatever he has done. Assuming all forms, characterised by the three qualities, treading the three paths, he, the ruler of the vital breaths (the individual soul) roams about in accordance with his actions."[2] Man cannot escape from the effects of his actions. He will have to enjoy what he has earned. He assumes different bodies strictly in accordance with his actions. The *Bṛhadāraṇyakopaniṣad* asserts : When the soul departs, the *prāṇa* follows; when the *prāṇa* departs, all the organs follow. Then the soul has particular consciousness. It is followed by knowledge, actions, and past experience. Just as a leech supported on a straw goes to the end of it, takes hold of another support, and contracts itself, so does this individual soul contract itself after destroying this body, removing ignorance, by a separate movement. Just as a goldsmith takes a small bit of gold and gives to it a newer and fairer form, so the soul after destroying this body and removing ignorance fashions a newer and fairer form as of the manes, or the celestial minstrels, or the gods, or *Virāt*, or *Hiraṇyagarbha*, or other beings...As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it becomes evil—it becomes virtuous by virtuous acts and vicious by vice. The man is made of desires only. As he desires, so he wills; as he wills, so he acts; as he acts, so he procures."[3]

1 "पुण्येन पुण्यं लोकं नयति पापेन पापम् ।"

—*Praśna*. III.7.

2 "गुणान्वयो यः फलकर्मकर्त्ता कृतस्य तस्यैव स चोपभोक्ता ।
स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः संचरति स्वकर्मभिः ॥"

—*Śvet*. V.7.

3 "तमुत्क्रामन्तं प्राणोऽनूत्क्रामति प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति स विज्ञानो भवति स विज्ञानमेवान्ववक्रामति । तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ तद्यथा तृणजलायुका तृणस्यान्तं गत्वाऽन्यमाक्रममाक्रम्यात्मानमुपसंहरत्येवमेवायमात्मेदं शरीरं निहत्याऽविद्यां गमयित्वाऽन्यमाक्रममाक्रम्यात्मानमुपसंहरति ॥ तद्यथा पेशस्कारी पेशसो मात्रामपादायान्यन्नवतरं कल्याणतरं रूपं तनुत एवमेवायमात्मेदं शरीरं निहत्याऽविद्यां

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The *Chāndogyopaniṣad* says, "Man is made of will. According to the will which he has in this world, thus does he become on departing hence. So let him form a will."[1] Hence, the *Upaniṣads* persistently enjoin upon us to will the good and do the good. The *Muṇḍakopaniṣad* says, "Whatever world a man of purified nature envisages in his mind, that world he conquers and those desires he obtains. Therefore, let everyone who wants prosperity worship the knower of the *ātman*."[2] Man cannot arrest the operation of the law of action. The good must needs bring the harvest of good, the evil of evil. The law of action binds the ignorant, and frees the wise.

The soul survives bodily death, and creates new bodies for its inhabitation.[3] The impelling force for this is imparted by the actions it had performed and the knowledge it had gathered in its previous lives.[4] The *Kaṭhopaniṣad* proclaims, "Some

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गमयित्वाऽन्यन्नवतरं कल्याणतरं रूपं कुरुते पित्र्यं वा गान्धर्वं-वा दैवं वा प्राजापत्यं वा ब्राह्मं वाऽन्येषां वा भूतानाम् ॥........यथाकारी यथाचारी तथा भवति साधुकारी साधुर्भवति पापकारी पापो भवति पुण्यः पुण्येन कर्मणा भवति पापः पापेन । अथो खल्वाहुः काममय एवायं पुरुष इति स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते ॥"

—*Bṛh*. IV.4.2-5.

1 "अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स-क्रतुं कुर्वीत ।"
—*Chānd*. III.14.1.

2 "यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ॥"

—*Muṇḍ*. III.1.10.

3 Cp. "वयोगतः प्रैति स इतः प्रयन्नेव पुनर्जायते ।"

—*Ait*. IV.4.

4 This impelling force is also called *vāsanā* or *saṁskāra*, innate tendency or disposition, which may be said to form the subconscious and the unconscious of modern psychology. This is what gives meaning to Plato's assertion that 'our learning is simply recollection' which, 'if true, also necessarily implies a previous time in which we have learned that which we now recollect.'—*Vide The Dialogues of Plato*, Vol. 1, p. 414, B. Jowett's Edition.

souls enter into the womb to get embodied, others go to the plants according to their action *(karma)* and according to their knowledge (*śruta*)."[1] *Karma*, here, means the fruits of action. Every action effects a change in the ratio of forces not only in the outer world, but also in the inner world of the doer. The latter reveals action as an educative force, as a character-building force. Such education, says the *Kaṭhopaniṣad*, may be wholesome or unwholesome because of its dependence on *śruta*. *Śruta* literally means what is heard. Here, however, it means the state of a man's awareness resulting from the reservoir of experiences of life, the level at which his consciousness works. The education is wholesome if it brings about the spiritual freedom of man, if it helps to reveal the infinite and immortal soul of man behind the finite and mortal dimension of the human personality. It is unwholesome if it tightens the bonds of finitude and mortality on man, if it envelops the infinite and immortal dimension of his personality. The human body is the *kṣetra* or field in which we sow the seeds of our desires and reap the fruits of our lives;[2] the fruits are according to the seeds sown and the care bestowed thereafter; and both this sowing and reaping form an endless chain of cause and effect, the chain of *saṁsāra*.[3] The gentle but steady erosion of this chain is what is achieved by spiritual education, and its complete annihilation by *brahmasākṣātkāra*, the realisation of *Brahman*.[4] Slow as this erosion is, it needs not one but many lives.[5] After the complete erosion of this chain of *saṁsāra*, one attains to *Brahman* wherefrom there is no return. The *Bṛhadāraṇyakopaniṣad* says : "Now the man who does not desire, he who is without desire, who is free from desire, whose desire is satisfied, whose desire is the soul—his breaths do not

1 "योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥"

—*Kaṭh*. V.7.

2 Cf. *Gītā*. xiii.1-2,6.

3 Cf. *Ibid*., *Śāṁkarabhāṣya*.

4 Cp. "भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥"

—*Muṇḍ*. II.2.8.

5 Cp. "बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते" ।

—*Gītā*. VII.19.

depart. Being very *Brahman*, he goes to *Brahman*. On this point there is this verse : 'When all the desires that dwell in the heart are renounced, then a mortal becomes immortal and obtains *Brahman* in this very life.' And as the slough of a snake might lie on an ant-hill, dead and cast away, even so does his body lie. Being verily bodiless he becomes immortal; his vital spirits are merged in *Brahman*, and become pure light."[1] Desire, in reality, is the root of *saṁsāra*. He who continues to desire is subject to the inexorable law of *karma* and *punarjanma*. He who, on the contrary, frees himself from desire, gets liberated from the bondage of *saṁsāra*.

The *Upaniṣads* propound the theory that according to one's actions—good or bad—in this life one passes at death into the body of a higher or lower being. It is said that thoughts and actions of one earthly existence will have their fruition in a subsequent embodiment in this world. The *Chāndogyopaniṣad* says : "Accordingly, those who are of good conduct here—the prospect is, indeed, that they will enter into a pleasant womb, either the womb of a *Brāhmin*, or the womb of a *Kṣatriya*, or the womb of a *Vaiśya*. But those who are of bad conduct here—the prospect is, indeed, that they will enter into a stinking womb, either the womb of a dog, or the womb of a swine, or the womb of a *Cāṇḍāla*."[2] The *Śvetāśvataropaniṣad* asserts that it is one's actions and character that determine his future embodiment. "According to one's actions, the embodied one

1 "अथाकामयमानो योऽकामो निष्काम आप्तकाम आप्तकामो न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन् ब्रह्माप्येति . तदेष श्लोको भवति ।

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति ॥

तद्यथाऽहिनिर्ल्वयनी वल्मीके मृता प्रत्यस्ता शयीतैवमेवेदं शरीरं शेतेऽथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव ।"

—*Bṛh.* IV.4.6-7.

2 "तद्य इह रमणीयचरणा अभ्यासो ह यत्ते रमणीयां योनिमापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य इह कपूयचरणा अभ्यासो ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं वा सूकरयोनिं वा चण्डालयोनिं वा ।"

—*Chānd.* V.10.7.

successively assumes various forms in various conditions. The embodied one, according to one's own qualities, chooses many forms, coarse and fine. Each subsequent cause of one's union with them is seen to be because of the qualities of one's actions and of oneself."[1] The character which is thus decisive of one's condition in the future life is built not only by action, but also by knowledge. The *Kauṣītaki Upaniṣad* declares: Either as a worm, or as a moth, or as a fish, or as a bird, or as a snake, or as a tiger, or as a person, or as some other in this or that condition, one is born again here, according to one's actions, according to one's knowledge."[2]

Nothing goes unrewarded. The evil-doers, say the *Upaniṣads*, have to reap a harvest of evil. In the *Bṛhadāraṇyaka*, *Īśa*, and *Kaṭha Upaniṣads*, there are many passages which speak of the fate of them. They inform us of the necessity that the wicked souls are destined to go to a "joyless" "demonic" region which is "wrapped in darkness". The *Bṛhadāraṇyakopaniṣad* tells us, "Those worlds wrapped in pitchy darkness are called joyless. To them go ignorant and unenlightened persons after death."[3] The *Īśopaniṣad* declares that "demonic, verily, are the worlds and also wrapped in pitchy darkness, where those who are the slayers of their souls go after death."[4] The *Kaṭhopaniṣad* says that, "he who makes a gift of barren cows which have drunk water and eaten grass and given milk, himself goes

1 "कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाण्यभिसंप्रपद्यते ॥
स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति ।
क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोऽपि दृष्ट ः॥"

—*Śvet.* V.11-12.

2 "स इह कीटो वा पतंगो वा शकुनिर्वा शार्दूलो वा सिंहो वा परश्वा वा पुरुषो वाऽन्यो वैतेषु स्थानेषु प्रत्याजायते यथाकर्म यथाविद्यम् ।"

—*Kauṣ.* I.2.

3 "अनन्दा नाम ते लोका अन्धेन तमसाऽऽवृताः ।
तांस्ते प्रेत्याभिगच्छन्त्यविद्वांसोऽबुधो जनाः ॥"

—*Bṛh.* IV.4.11.

4 "असूर्या नाम ते लोका अन्धेन तमसावृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः॥"

—*Iśa.* 3.

to the joyless worlds."[1] The *Bṛhadāraṇyaka* and *Īśa Upaniṣads* further add that "those who worship ignorance enter into blinding darkness."[2] These passages clearly demonstrate that the *Upaniṣads* believe in a dark world where the wicked souls reside after death. Prof. Ranade observes, "There is, however, nothing on record in the *Upaniṣads* to show whether these bad souls had to suffer eternal damnation in this sunless region, or whether their stay in that region was only temporary."[3]

The good, on the other hand, are said to ascend through the regions of the air, sun, and moon, and come in the end to a sorrowless and snowless region, and there rest forever. The *Bṛhadāraṇyakopaniṣad* says : "Verily, when a person departs from this world, he goes to the air. There the air opens out for him a hole as large as the hole of a chariot-wheel. Through it he goes upward and goes to the sun. There the sun opens out for him a hole as large as the whole of a '*Lambara*'. Through it he goes upwards and goes to the moon. There the moon opens out for him a hole as large as the hole of a drum. Through it he goes upwards and goes to the world which is free from sorrow, free from snow,[4] and there he dwells eternal years."[5]

As regards the destiny of the good souls, the *Upaniṣads* speak of two ways open to mortals, the "*arcirmārga*" and the

1 "पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान्स गच्छति ता ददत् ॥"

—*Kaṭh*. I.1.3.

2 "अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।"

—*Bṛh*. IV.4.10, and *Īśa*. 9.

3 R.D. Ranade, *A Constructive Survey of Upaniṣadic Philosophy*, p. 157.

4 Prof. Hume translates the words '*aśokam ahimam*' as 'without heat, without cold'—*Vide The Thirteen Principal Upaniṣads*, p. 153.

5 "यदा वै पुरुषोऽस्माल्लोकात्प्रैति स वायुमागच्छति तस्मै स तत्र विजिहीते यथा रथचक्रस्य खं तेन स ऊर्ध्वं आक्रमते स आदित्यमागच्छति तस्मै स तत्र विजिहीते यथा लम्बरस्य खं तेनस ऊर्ध्वं आक्रमतेस चन्द्रमसमागच्छति तस्मै स तत्र विजिहीते यथा दुन्दुभेः खं तेन स ऊर्ध्वं आक्रमते स लोकमागच्छत्यशोकमहिमं तस्मिन्वसति शाश्वतीः समाः ।"

—*Bṛh*. V.10.

"*dhūmamārga*" (the bright way and the dark way), the "*devayāna*" and the "*pitṛyāṇa*" (the way of the gods and the way of the fathers), the "*uttarāyaṇa*" and the "*dakṣiṇāyana*" (the northern way and the southern way). The idea of these two ways is as old as the *Ṛgveda*, wherein these are clearly mentioned.[1] The *Bhagavadgītā* has immortalised these two paths under the epithets of "*śuklagati*" and "*kṛṣṇagati*" (the white way and the black way).[2] Let us explain these paths.

We first take up the *arcirmārga* or *devayāna* or *uttarāyaṇa*. The *Chāndogyopaniṣad* says that those who are adept at the science of five fires *(pañcāgnividyā)*,[3] and practise penance and faith in the forest, whether after their death people perform their obsequies or not, their souls enter the path of light, and they move successively "from light to day, from day to the bright half of the month, from the bright half of the month to the six months during which the sun goes to the north, from these months to the year, from the year to the sun, from the sun to the moon, and from the moon to the lightning. There is a person not-human who carries them to *Brahman*. This path is known as the path of the gods, or the path of *Brahman*. Those who proceed on this path never return to the cycle of human existences, yea never return."[4] The same

1 "द्वे सृती अशृणवं पितॄणामहं देवानामुत मर्त्यानाम् ।
ताभ्यामिदं विश्वमेजत् समेति यदन्तरा पितरं मातरं च ॥"

—*Ṛgveda*, X.88.15.

2 'अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥
धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥
शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥"

—*Gītā*. VIII.23-26;

also Cf. *Bhāgavata*. II.2.32.

3 *Vide Chānd*. V.4-9.

4 "अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च नार्चिषमेवाभिसंभवन्त्यर्चिषोहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्डेति मासांस्तान्मासेभ्यः संवत्सरं संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते ॥"

—*Chānd*. IV.15.5.

Upaniṣad further says that "those who know the fore-discussed science of five fires, and those who in the forest practise faith and penance go to the light...This is the path leading to the gods."[1] The *Bṛhadāraṇyakopaniṣad* also supplies us with almost the same description of the path of gods.[2] The *Praśnopaniṣad* gives a slightly different account of it. It says : "But those who seek for the soul by penance, chastity, faith, and knowledge, they, by the northern way, win the sun. That, verily, is the support of life-breaths. That is the immortal, the fearless. That is the final goal. From that they do not return. That is the stopping (of rebirth)".[3] The *Kauṣītaki Upaniṣad* substitutes the scheme of the path of the gods with a new one. It says : "Having entered upon this path of the gods, he (the *ātman*) comes to the world of *Agni*, then to the world of *Vāyu*, then to the world of *Āditya*, then to the world of *Varuṇa*, then to the world of *Indra*, then to the world of *Prajāpati*, then to the world of *Brahman*." When he reaches the world of *Brahman*, says this *Upaniṣad*, "*Brahman* directs his attendants to run towards him and receive him with all the glory which is due to himself alone. He says that as he has reached the Ageless river, he can never become old. Upon the command, five hundred celestial damsels move towards him—a hundred with perfumes, a hundred with clothes, a hundred with fruits, a hundred with ointments, a hundred with garlands; and they decorate him with all the ornaments due to *Brahman*. Being so decorated, he knowing *Brahman* moves towards *Brahman*.... He comes to the Ageless river which he crosses merely by the mind. He then shakes off his good actions as well as his bad actions. His beloved relatives partake of the good actions, and those not beloved of the bad actions. And as a man driving fast in a chariot looks down on the revolving wheels,

1 "तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसंभवन्ति..... एष देवयान: पन्था इति ।"

—*Ibid.*, V.10.1-2.

2 *Vide Bṛh.* VI.2.15; *Muṇḍ.* 1.2.11.

3 अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मानमन्विष्यादित्यमभिजयन्त एतद्वै प्राणानामायतनमेतदमृतमभयमेतत्परायणमेतस्मान्न पुनरावर्तन्त इत्येष निरोध: ।"

—*Praśna.* I.1.10.

so does he look at day and night, good and bad, and all the pairs of opposites. Being free from good and free from evil, knowing *Brahman*, he moves towards *Brahman*."[1] Commenting on the path of the gods, Deussen observes that "the meaning of the whole is that the soul on the way of the gods reaches regions of ever-increasing light, in which is concentrated all that is bright and radiant as stations on the way to *Brahman*, the 'light of lights' (*jyotiṣāṁ jyotiḥ*)."[1]

We, now, take up the *dhūmamārga* or *pitṛyāṇa* or *dakṣiṇāyana*. Those who live a life of charitable actions and perform such public works as digging of wells, etc., follow, after their death, the path of the fathers. The *Chāndogyopaniṣad* says, "But those who in the village reverence a belief in sacrifices, works of public utility, and charity, they pass into the smoke, from the smoke into the night, from the night into the dark half of the month, from the dark half of the month into the six months during which the sun moves southward, but they do not reach the year. From these months they pass into the world of fathers, from the world of the fathers into space, from space into the moon...Having dwelt there as long as there is residue (of good actions), they return again by that course by which they come into space, from space into air. After having become air, they become smoke; after having become smoke they become mist; after having become mist they become

1 "स एतं देवयानं पन्थानमापद्याग्निलोकमागच्छति स वायुलोकं स आदित्यलोकं स वरुणलोकं स इन्द्रलोकं स प्रजापतिलोकं स ब्रह्मलोकम्...तं ब्रह्माहाभिधावत मम यशसा विजरां वा अयं नदीं प्रापन्न वा अयं जरयिष्यतीति तं पञ्चशतान्यप्सरसां प्रतियन्ति शतं चूर्णहस्ताः शतं वासोहस्ताः शतं फलहस्ताः शतमाञ्जनहस्ताः शतं माल्यहस्तास्तं ब्रह्मालंकारेणालंकुर्वन्ति स ब्रह्मालंकारेणालंकृतो ब्रह्म विद्वान्ब्रह्माभिप्रैति...स आगच्छति विजरां नदीं तां मनसैवात्येति । तत्सुकृतदुष्कृते धुनुते । तस्य प्रिया ज्ञातयः सुकृतमुपयन्त्यप्रिया दुष्कृतं तद्यथा रथेन धावयन्रथचक्रे पर्यवेक्षत एवं अहोरात्रे पर्यवेक्षत एवं सुकृतदुत्कृते सर्वाणि च द्वन्द्वानि स एष विसुकृतो विदुष्कृतो ब्रह्म विद्वान्ब्रह्मैवाभिप्रैति ।"

—*Kauṣ*. I.3-4.

2 *The Philosophy of the Upaniṣads*, p. 335.

cloud; after having become cloud they rain down. Then they are born as either rice or barley, herbs or trees, sesamum or beans. At this stage, verily, the path is difficult to follow. Whoever eats the food or discharges the seeds, like unto him do they become."[1] The *Kauṣītaki Upaniṣad* describes the course of the departed soul, thus : "Those who, varily, depart from this world, they all, in truth, go to the moon. In the bright half, the moon thrives on their breathing spirits, in the dark half, it causes them to be reborn. The moon, verily, is the door of the world of heaven. Whoever answers it properly, him it lets go further (to the higher worlds). But whoever answers it not, him, having become rain, it rains down here."[2] Returning to this world, they assume a befitting human or animal body in accordance with their *karma* and *jñāna*. The *Bṛhadāraṇyakopaniṣad* gives an account of the way of the fathers almost similar to that of the *Chāndogyopaniṣad*.[3] The *Praśnopaniṣad* does away with the unmeaning and incredible things, and forwards a fairly appreciable account of the way of the fathers. It says : "Those, verily, who worship, thinking 'sacrifice and good actions are our work', they win only the lunar world. They, indeed, return again. Therefore those seers who are desirous of offspring go to the southern way.

1 "अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसंभवन्ति धूमाद्रात्रिं रात्रेरपरपक्षमपरपक्षाद्यान्षड्दक्षिणैति मासांस्तान्नैते संवत्सरमभिप्राप्नुवन्ति। मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसम्......। तस्मिन् यावत्संपातमुषित्वाऽथैतमेवाध्वानं पुनर्निवर्तन्ते यथेतमाकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाऽभ्रं भवति। अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह व्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वै खलु दुर्निष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः सिञ्चति तद्भूय एव भवति।"

—*Chānd.* V.10.3-6.

2 "ये वै के चास्माल्लोकात्प्रयन्ति चन्द्रमसमेव ते सर्वे गच्छन्ति। तेषां प्राणैः पूर्वपक्ष आप्यायते तानपरपक्षे न प्रजनयति। एतद्वै स्वर्गस्य लोकस्य द्वारं यश्चन्द्रमास्तं य प्रत्याह तमतिसृजतेऽथ य एनं न प्रत्याह तमिह वृष्टिर्भूत्वा वर्षति।"

—*Kauṣ.* I.2.

3 *Vide Bṛh.* VI.2.16.

This, which is called the way of the fathers, is verily matter."[1] Here, the doctrine of *iṣṭāpūrte* which is said to have given rise to the doctrine of *Karma*, is manifestly expounded. *Iṣṭa* relates to acts of ceremonial piety, observances of *Vedic* rituals, and *pūrta* to acts of social service and public utility.

Is there no freedom from the bondage of *karma* possible ? Can we not break the chains—whether iron or golden—of *karma*. The *Upaniṣads* answer to these questions in the positive. He who realises the all-pervasiveness of *Brahman*, covets not the things that belong to others, and enjoys with a spirit of detachment and renunciation, to him, says the *Īśopaniṣad*, the law of action does not bind.[2] What, indeed, binds us to the fetters of birth and death, is not action as such, but interested and selfish action. By attachment and selfishness, we fetter ourselves by ourselves.[3] This is why, the *Upaniṣads* stress the need for knowledge of *Brahman*. The *Bṛhadāraṇyakopaniṣad* says that "he who knows *Brahman* is followed neither by good nor by evil. He passes beyond all sorrows of the heart."[4] It further says that "him (who knows *Brahman*) these two do not overcome—neither the thought "Hence I did wrong", nor the thought "Hence I did right". Verily, he overcomes them both. What he has done and what he has not done do not affect

1 "ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते । त एव पुनरावर्तन्ते तस्मादेते ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष ह वै रयिर्यः पितृयाणः ।"

—*Praśna.* I.9.

2 "ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥
कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥"

—*Īśa.* 1.2.

3 Cp. "इत्यहं सो ममेदमित्येवं मन्यमानो निबध्नात्यात्मनात्मानम् । जालेनेव खचरः ।"

—*Maitr.* III.2.

4 "अनन्वागतं पुण्येनानन्वागतं पापेन तीर्णो हि तदा सर्वाञ्छोकान्हृदयस्य भवति ।"

—*Bṛh.* IV.3.22.

him."[1] The *Chāndogyopaniṣad* holds that "as water does not cling to the lotus leaf, so action does not cling to him who knows *Brahman*."[2] It further maintains that he who knows *Brahman* burns all his evils to ashes.[3] The realisation of *Brahman* brings freedom in action. The *Upaniṣad* says that "those who go hence without here having found the soul (*ātman*) and those real desires (*satya kāma*), for them in all the worlds there is no freedom. But those who go hence having found here the soul and those real desires, for them in all the worlds there is freedom."[4] The *Muṇḍakopaniṣad* declares that "when a seer sees the brilliant Maker, Lord, Person, the source of *Brahmā*, then, being a knower, shaking off good and evil, and free from stain, he realises supreme identity with Him."[5] The knowledge of *Brahman*, indeed, frees us from the bondage of *karma*, whether good or bad, whether done before or after enlightenment. Hence this knowledge is the only way to break the fetters of *saṁsāra*.[6]

1 "एतमु हैवैते न तरत इत्यत: पापमकरवमित्यत: कल्याणमकरवमित्युभे उ हैवैष एते तरति नैनं कृताकृते तपत:।"

—*Bṛh.* IV.4.22.

2 "यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यत इति।"

—*Chānd.* IV.14.3.

3 "तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवं हास्य सर्वे पाप्मान: प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति।"

—*Chānd.* V.24.3.

4 "तद्य इहात्मानमननुविद्य व्रजन्त्येतांश्च सत्यान् कामांस्तेषां सर्वेषु लोकेष्वकामचारो भवत्यथ य इहात्मानमनुविद्य व्रजन्त्येतांश्च सत्यान् कामांस्तेषां सर्वेषु लोकेषु कामचारो भवति।"

—*Ibid.*, VIII.1.6.

5 "यदा पश्य: पश्यते रुक्मवर्णं कर्त्तारमीशं पुरुषं ब्रह्मयोनिम्।
तदा विद्वान्पुण्यपापे विधूय निरञ्जन: परमं साम्यमुपैति॥"

—*Muṇḍ.* III.1.3.

6 Cp. "उद्गतमेतत्परमं तु ब्रह्म तस्मिंस्त्रयं सुप्रतिष्ठाऽक्षरं च।
अत्रान्तरं ब्रह्मविदो विदित्वा लीना ब्रह्मणि तत्परा योनिमुक्ता:॥
ज्ञात्वा देवं सर्वपाशापहानि: क्षीणै: क्लेशैर्जन्ममृत्युप्रहाणि:।
तस्याभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं केवल आप्तकाम:॥"

—*Śvet.* I.7.11.

This analysis of the doctrine of *Kyarma*, brings us home various important points. Man, in the *Upaniṣads*, is supposed to be an autonomous being. He is responsible for what he does. His actions build his character. The requittal of actions is a fact that cannot be challenged. Man is amenable at every remove to the law of action. He assumes a fine body, if his actions are good, and an evil body if his actions are bad. The soul is a creative entity, which creates a newer and fairer body by its own activity at every change of body. At the moment of death, the soul collects within itself all senses and faculties and after death all its previous knowledge, action, and experience accompany the departed soul. The falling off of the body is only for the building of a newer frame either here or hereafter. The soul that transmigrates is a unity of moral and psychological tendencies as well as of all the elements that compose the physical world.[1] The entire logic of *karma* and its effects is centred within it, because it is an aggregate of the moral and psychological tendencies on the one hand and elements of the physical world on the other.[2] The root of all its transformations is the desire of the being and the resultant fruition of it through will and action. Liberation from the bondage of desire and *karma* can be effected here by the right knowledge of the soul which is *Brahman*.[3] By the cultivation of penance, faith, chastity, knowledge, detachment, and equanimity, we can elevate ourselves to the region where the law of action stops functioning, and wherefrom there is no return to the cycle of birth and death.[4]

As regards the underlying meaning and idea of the path of the gods and that of the fathers, we are obliged to say that they

1 *Vide Bṛh.* IV.4.5.

2 *Vide*, S.N. Dasgupta, *A History of Indian Philosophy*, Vol. 1, p. 56, Cambridge (1957).

3 *Vide Muṇḍ.* III.2.2; *Bṛh.* IV. 4.6-7,12,14,22.

4 Cp. "यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥
यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् ॥"

—*Kaṭh*. II.3.14-15

are symbolic expressions. The path of the gods is suggestive of the spiritual elevation of the soul, and that of the fathers speaks of the spiritual degeneration of it. The former is the path of light, and the latter is the path of darkness.

Scientific implications of the doctrine of Karma

The doctrine of *Karma* is not an arbitrary, or chaotic, or capricious one, but is a scientific and logical principle which governs the entire cosmos. It involves the law of causation, the law of conservation of energy, the law of action and reaction, the law of compensation, and the law of retribution.

The doctrine of *Karma* is the counterpart of the law of causation, or more precisely, an extension of the physical law of causation to the moral world. The law that governs all actions—physical as well as moral—is the law of *Karma* which, therefore, is more fundamental and comprehensive than the law of causation which governs only the physical actions. The law of *Karma* is the cosmic law of moral causation, which directs and controls the process of an apparently physical causation, and under which physical causation may very well be subsumed.[1]

A close study of nature shows that the phenomena of the world are linked together in the universal chain of cause and effect. No event or effect can occur without a definite cause. There is no room for chance or accident. No accident is accidental. What we call accident is in reality the product of some definite causes which we may not know or cannot trace on account of our limited knowledge. All chance-events or so-called accidents are just as much governed by the law of causation or *Karma* as any ordinary effect of some known cause.

Any work, any action, any thought, that produces an effect is known as *karma*. Thus the law of *Karma* means the law of causation, of inevitable cause and effect. Wheresoever there is a cause, there an effect must needs be produced; this necessity cannot be resisted, and this law of *Karma*, according to the *Upaniṣadic* philosophy, is true throughout the entire universe.

1 *Vide*, S.C. Chatterjee, *The Fundamentals of Hinduism*, p. 74, Calcutta (1950).

Whatever we see, or feel, or do, whatever action there is anywhere in the universe, while being the effect of the past event on the one hand, becomes on the other, a cause in its turn, and produces its own effect. All things in the universe are at once causes and effects. They inhere the energy of the past and exert energy on the future.[1] "What we are and what circumstances we find ourselves in are dependent on what we were and what we did; similarly what we shall be and how we shall be circumscribed will depend on what we are and what we do at present."[2]

It is argued that if the law of *Karma* is the counter-part of the law of causation, there cannot be any such thing as free will. Recent developments in science have ruled out the theory of absolute determinism and mechanism. Science, today, admits of uncertainty and indeterminacy. It does not, however, amount to the abandonment of the principle of causality. The principle of causality is the principle of the phenomenal world. It cannot be resisted, as long as the universe of time, space, and causation continues to exist. Science still traces and will continue to trace the causes of an event to its past conditions. The past, no doubt, is determined and can be reckoned. But the future is uncertain, not because of our ignorance but because of the very nature of things. The law of causation is not absolute, and cannot explain all things. Even there the plurality of causes introduces an element of uncertainty. Formerly, the concept of plurality was considered a popular myth by the scientists. But today they seem to be convinced that it is a genuine defect of the causal concept. If there is indeterminacy and uncertainty even in the field of physical nature, there must of necessity be a greater degree of freedom in human kingdom. *Karma* does not bind man exclusively. Man has freedom to get out of the vicious circle of *Karma* which is, in the words of Farquhar, 'the law of the phenomenal world'.[3] Swami Vivekananda says: "The only way to come out of bondage is to go beyond the limitations of

1 *Vide*, Radhakrishnan, *An Idealist View of Life*, p. 219.
2 T.M.P. Mahadevan, *Outlines of Hinduism*, p. 59, Bombay (1960).
3 J.N. Farquhar, *The Crown of Hinduism*, p. 139, Oxford (1913).

law, to go beyond where causation prevails."[1]

The doctrine of *Karma* is not only an extension of the law of causation to the realm of morality, but also implies the law of conservation of energy. The cosmic energy is never destroyed, it only changes form. This was known to the sages of the *Upaniṣads*. Their theories of *Karma* and *Saṁsāra* bear witness to their recognition of this principle. The principle ensures that nothing befalls a man except as the effects of his own actions, and nothing merited by a man by his own actions is lost unto him. All the values, positive or negative, resulting from a man's actions, remain conserved for him, and are capable of bringing happiness and suffering here or hereafter.

The principle of conservation of energy may be represented in different manners. It may be stated in the language of science as : "Action and reaction are equal"; "the quantity of actual and potential energy remains the same in all changes". It may be represented on the moral plain in the language of the *Upaniṣads* as : "As you sow, so you reap";[2] "as you do and behave, so you become".[3]

The law of conservation of energy as it operates in the field of science can explain physical, mechanical, and chemical actions which are devoid of moral value; it fails when applied to human actions which are possessed of moral value. Even if this law of conservation of energy satisfies our intellectual demand for causality by expounding the uniformity and equality of action and reaction, it does not satisfy the moral demand for justice. There is no reason to believe that while the intellectual demand for the human nature is a reality, its moral demand is an illusion or a figment of imagination. The theory of *Karma* satisfies both these demands of the human nature by advocating the theory of two-fold results—physical and moral, or outer and inner.

1 Swami Vivekananda, *Karma-Yoga*, p. 84, Madras (1899).

2 "यथाक्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति ।"

—*Chānd.* III. 14.1.

3 "यथाकारी यथाचारी तथा भवति ।"

—*Bṛh.* IV.4.5.

The law of *Karma* implies the law that like begets like, or that every action must needs be followed by a reaction of the similar nature. If a man strikes a blow on the table, the table will react upon him with equal force. If he strikes harder, he will receive a harder blow in return. As on the physical plane, so on the mental plane, all mental actions beget similar reactions. Desires, motives, impressions, thoughts, and other mental functions being subject to the same law, beget good or bad results, strictly in accordance with those mental actions. As all the mental actions determine the character of the agent, the agents can easily be classified as good or bad.

The character of an agent is again subject to the law of *Karma*, because it is the aggregate of a large amount of subtle mental activities to which we give different names, such as desires, motives, tendencies, impressions, ideas, thoughts, and impulses; everyone of which is governed by the law of action and reaction. Each character or personality is the sum-total of previous mental actions, and is also the cause of future changes in character.

In the series of cause and effect, each effect is latent in the cause, and each cause of the latent in the effect. Such being the case, every form of character is in itself a cause as well as an effect. The law of *Karma* implies this grand truth of nature, that cause resides in the effect and effect resides in the cause. For example, a seed contains the whole tree potentially and begets the tree, and the tree begets the seed again. In view of this fact, we need not hail or blame any external agency for our fortunes or misfortunes. It is our own *karma* which begets its fruits in these forms. It is compensation. Everything which we have in this life, is the result of our past *karma*, both physical and mental. Our present character is the outcome of our past actions, and the future destiny of ours will be determined by our present actions. Thus, all the discordances, disparities, diversities, and incongruities of life and character can be explained with a full scientific and moral justification by the law of *karma*.

The doctrine of *karma* implies the law of compensation and the law of retribution. These are the fundamental truths of nature. As every effect must have a cause, so there must be an

equal balance between a cause and an effect. A cause must needs beget an effect of similar nature, both in quality and quantity, and a reaction must needs be similar to action. The forces of nature operate neither for profit nor for loss but for a perfect equilibrium. If there be a flow of waters here, there must needs be an ebb somewhere. If there be a surging of a high wave in the ocean, there must needs be a deep hollow at its sides. If there be extreme heat in one place, there must needs be extreme cold in another. When it is day in India, it is night in America. A long peace is followed by a long war, and *vice versa*. Thus, polarity is found in all parts of nature, and brings in the end a perfect equilibrium, harmony, balance, and justice. In a nutshell, it produces what we understand by the term compensation.

As in the physical kingdom, so in the mental, intellectual, moral, and spiritual kingdoms, the law of compensation manifests itself with equal force and regularity. There is no bargaining in the sphere of nature. What one wishes to receive, one must have to pay for it first, in thought, word, and deed. Something cannot be obtained for nothing. In our daily life when we seek for a bargain either in buying or selling, we forget this law and suffer or repent in the end. A man goes to buy a television but comes home with a scooter. He thinks that he has made a bargain. But he forgets that he has paid just what is its worth, neither more nor less.

The law of compensation not only operates in the mineral kingdom, but also in the vegetable, animal, and human kingdoms. Whatever we suffer, bodily or mentally, may seem to be unjust, may make us think that we do not deserve it, but when we trace its cause and compare with it, we see that it is perfectly right and just compensation. When we disconnect a headache from dissipation or indulgence of a previous night, it seems to be wrong, but connected with its antecedent causes, it is just and we deserve it. We cannot evaluate a thing properly if we disconnect the effects from their causes. The causes determine the nature of the effects. If the causes be good, the effects are bound to be good. None can defy this law of compensation.

The law of compensation covers the whole chain of our

lives. If we look at our lives as isolated events beginning with the birth of the body and ending with its death, we fail to find out a correct explanation of anything, but see injustice and evil at every step. But if we look at our present life in relation to our past and our future life, we see justice and compensation at every step. The broader the basis of reckoning there is, the more wholesome is the compensation. Therefore, if we want to get at a wholesome agreement between causes and effects, between actions and reactions, we must of necessity take a wider view of the soul-life which is a seamless continuity of past, present, and future lives, and reckoning from that standpoint we shall arrive at a satisfactory solution of all vexed and complicated problems and affairs of human life.

As every good action brings its own reward by the law of compensation, so every evil action brings its own punishment here or hereafter by the law of retribution. When a robber robs others, he robs himself first. He who deceives others, is in reality deceiving himself first. None can do evil to anyone without suffering evil effect thereof in the end.

The law of retribution is the inexorable necessity in nature. Every action reacts and brings its own reward or punishment first in the inner nature, and then in the external world in the form of profit or loss, prosperity or adversity, health or disease. The soul apprehends the causal retribution, but we call the change in the external world retribution which comes afterwards. This law reveals itself first in the soul, and then in the external world. We have to pay dearly for evil actions, but not for good ones. Virtue, wisdom, truth, love, temperance, benevolence, and non-violence are real good. They flow from one's real soul, and, therefore, none has to pay the penalty for practising them. They are spiritual qualities ; the more we practise them, the more they augment. He who desires material good must pay taxes, but there is no tax on spiritual good.

The doctrine of *Karma* is, thus, logical as well as scientific. It is the result of observing cause and effect, action and reaction, order or the working of law in the universe.

Fatalism and the Law of Karma

The critics argue that as the doctrine of *Karma* works as an inexorable law, it leads to a hopeless fatalism, and militates against the doctrine of free will in man without which man cannot be held responsible for his doings, and there will be no ground for any morality. If man's present is thoroughly governed by and conditioned to his past, and if he is destined to attain only those fruits which his previous *Karmas* have produced, it is not given to him to act otherwise than what he is made to do by the law of *Karma*, or change in any way the course of its operation. As such, man not only loses all impetus, but also is absolved from all responsibility for his actions, and becomes a helpless sufferer of the inevitable consequences of his past actions. From this, the critics conclude that the doctrine of *Karma* espouses fatalism. They identify *Karma* with fate. Poussin says, "Over and above human energy and free will *Brāhmanism* placed destiny."[1] Thus, the doctrine of *Karma* is misunderstood by those who criticise it as based on fatalism and predestined necessity, and further say that it leaves no scope to the freedom of will, and consequently encourages a life of pessimism, indolence, and inertia.

Before we enter upon the task of refuting the unwarranted and unjustifiable charge of fatalism against the doctrine of *Karma*, it is necessary to have a clear notion of what we understand by "fatalism" and "freedom". Fatalism is defined as the doctrine which assserts that all human actions are predetermined by some foreign agency—personal or impersonal.[2] It is the doctrine which leaves no room for the exercise of freedom. Freedom, on the other hand, does not mean caprice or uncetainty or indetermination. It is not the negation of autonomy but of heteronomy. It denotes self-determination. To be determined by extraneous agencies in what one does is not to be an autonomous agent, but to be determined by oneself means to be an autonomous self. In this perspective, we propose to

1 *Vide*, James Hastings (Ed.), *Encyclopaedia of Religion and Ethics*, Vol. 7, p. 674, New York (1914).

2 *Vide*, James Hastings (Ed.), *Encyclopaedia of Religion and Ethics*, Vol. 5, pp. 771-796.

examine whether the doctrine of *Karma* is indeed fatalistic or whether it at all leaves scope to the exercise of freedom.

It is indeed heartening to note that among the Occidental scholars there are not a few who had a better appreciation and assessment of the doctrine of *Karma*. Rhys Davids says, "It was poetic attempt to lift this mountain of Fate, to reconcile this despotism of race with liberty, when the Hindus said, Fate is nothing but the deeds committed in a prior state of existence."[1] Hopkins observes, "The *Upanishad* philosophers did not admit the influence of fate, except as every man makes his own fate."[2] Parrinder says, "But the teaching is not necessarily fatalistic, you can improve your lot. *Karma* will work itself out and you can accumulate good Karma that will ensure a happier lot in the next round of rebirth."[3]

The Oriental indologists and scholars have more vigorously and plainly refuted this charge. Prof. Radhakrishnan observes, "What looms over us is no dark fate but our own past. We are not the victims of a driving doom. Suffering is the wages of sin. There is no question that such an idea is a great incentive to good conduct...... *Karma* rightly understood does not discourage moral effort, does not fetter the mind or chain the will."[4] Prof. Hiriyanna remarks, "The point that is important for us is that, whichever be the explanation we adopt, the doctrine of *Karma* is not fatalistic, and that it neither excludes personal effort nor destroys the sense of responsibility."[5] According to Prof. Mahadevan, "far from meaning fatality, *Karma* stands for the freedom of man's will."[6] Prof. Chatterjee writes that "the law of *Karma* is not imposed on man's life by any external and irrational power like Fate or destiny. It is an internal law of our life itself, which states that man's moral actions produce certain modifications in his moral life, just as a psychological law states that man's psychical activities or experiences produce

1 *Indian Buddism*, pp. 114-15, London (1906).

2 *Ethics of India*, p. 81, London (1924).

3 *Upanishads, Gītā, and Bible*, p. 108, London (1962).

4 *Indian Philosophy*, Vol. 1, p. 246.

5 *Popular Essays in Indian Philosophy*, pp. 33-34, Mysore (1952).

6 *Outlines of Hinduism*, p. 57.

certain effects or modifications in his mental life."[1] Prof. Bhattacarya maintains that the moral doctrine of action does not admit of any extraneous element in the administration of the moral law."[2] In the words of Mr. Pandya : "There is nothing fatalistic in the law of *Karma* which only means that those things which the individual sets in motion by his conduct in life must ultimately come back to him......Karma is not fate."[3]

These learned observations amply prove that the doctrine of *Karma* is not fatalistic. But it may be objected that, though we are responsible for whatever happens to us at present, we are not in the position to change the course of our past *Karmas* which lead to those happenings. To meet this objection, we have to refer to the law of retribution which we have already discussed in detail. Whatever we voluntarily do will, sooner or later, bring us the fruits we deserve; and there is no way to get rid of it. What we sow, we have to reap. That is, the doctrine of *Karma* denotes not only that our actions and events of life are determined by their antecedent causes, but also that there is perfect justice in the rewards and punishments that befall to our lot in life. The law of *Karma* is not a blind mechanical law; it is in essence ethical. The implications of this idea of "retributive justice" are that the doctrine of *Karma* is rooted in a moral view of the universe, and that it therefore commits man to the obligations of a real moral life. It points out to the fact that there is an ideal of human life which it is the primary duty of man as man to pursue, and that it can be realised only through constant efforts. In other words, the doctrine postulates the possibility of moral progress, and the conclusion to be drawn from it is that freedom is not only compatible with, but also, in fact, demanded of it. If man were only a creature of his congenital tendencies—altogether helpless to rise above them—it would be poor comfort for him to know that he was not a

1 *The Fundamentals of Hinduism*, p. 82, Calcutta (1950).
2 Cf. "*Concept of Karma*" in *A. R. Wadia Commemoration Volume*, p. 32, Madras (1954).
3 Manubhai C. Pandya, *Intelligent Man's Guide to Indian Philosophy*, p. 101, Bombay (1935). Also care for Swami Yatisvarananda's *Adventures in Vedānta*, p. 86, London (1961).

victim of any foreign agency, as for example, fate or destiny. This does not, however, mean that he can do away with the results of his past *karmas*. His life in this respect is characterised by absolute necessity; and he has to bear all the good and bad effects to which they may lead. They are predestined results from which he can never emancipate himself without enjoyment. So far *karma* undoubtedly implies necessity; but as mentioned above, it implies freedom as well, viz., in the field of moral progress. Only it should not be supposed that interests of life will thereby become divided, for moral progress is, in this view, to be made the final end of all actions. By thus adopting the betterment of one's moral nature as the goal of all efforts, one may become indifferent to what happens in the present as the result of past *karma*, though unable to avoid it. This is the eternal message of the *Bhagavadgītā* that action is one's duty, not the reward thereof. One ought not to have any attachment to action; nor should one desist from action. Self-conquest ought to be the sole aim of action."[1]

Thus, the law of *karma*, far from denying freedom of will and moral responsibility, is just grounded in and rightly insists upon them. If one is now to reap the fruits of one's past actions, that is because one was responsible for them in the past. And if it was given to one to determine one's present position by one's past conduct, there is no reason why one should not be able to determine one's future by one's present efforts. But all this means that one has in oneself the freedom to do in certain ways in order that one may accomplish certain results. The law of *karma* only stipulates that given such and such actions, such and such results are bound to occur, just as from certain physical causes and events certain physical effects inevitably follow. It does not paralyse one's activities, but puts them under this general command : 'Do this, and you will attain that end; refrain from doing this, and you will not suffer that evil result.' The doctrine of *karma*, no doubt, admits of a certain amount

1 "कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥"

Gītā. II. 47.

of determination, but not at the cost of freedom. It postulates determination; but it is not to the exclusion of freedom.

There are many fables and legends told in the *Vedic* and classical *saṁskṛta* literature, which illustrate the victory of moral and spiritual endeavour over the rule of fate. We may refer to the story of *Naciketas* told in the *Kaṭhopaniṣad*. *Naciketas* was consigned to death by his angry father, but by the power of his strong will to spirituality, by resolutely sticking to the path of spiritual well-being *(śreyas)* in preference to the path of material prosperity *(preyas)*, *Naciketas* conquered death and accomplished perfection. The *Mahābhārata* tells us the illuminating story of princess *Sāvitrī*, the only daughter of king *Aśvapati*, who was fated to be a widow after a year of her marriage with prince *Satyavān*. By her moral and spiritual endeavour, she rescued her husband from the mouth of death, and thus broke the fetters of so-called fate. The life of *karṇa*, the illegitimate son of *Kuntī*, is another case in point. He fought against the dictates of his fate with this firm conviction that birth is determined by destiny, and that man can change his destiny by his efforts. Man is, no doubt, responsible for his past *karmas* which determine his present state; but it is up to him, as a free agent, to overcome the influences of his *karmas* by making sufficiently determined efforts with devotion, dedication and service.

Man—the architect of his destiny

The very foundation of the law of *karma* is that every man is the architect of his own destiny, i.e. every man is responsible for the actions done by him, and his enjoyments and sufferings, births and deaths, etc. are the fruits of his own actions.[1] This law eternal as it is predestines nothing and no one; but, on the other hand, making every one free agent for action, shows the way out of the world of misery through good thoughts, good words, and good deeds. *karma*, indeed, creates nothing, nor does it plan or design anything. Man creates by his own actions the causes of good and evil, and receives reward or punishment

1 *Vide*, Sadhu Shanti Nath, *The Critical Examination of the Philosophy of Religion*, Vol.2, p.668, Amalner (1938).

as the results of his own thoughts and deeds. Whatever happens to him in this life, he has to submit in meek resignation, for it is the effect of his past undertakings. Yet the future is in his hand, and he can work with hope and confidence.[1] He has conative tendencies to change by his efforts the given circumstances—inner and outer—and mould them to his own end. He is the builder of his fate. He can make or mar it. He can work his way to the realisation of his highest goal, or may revolve in the incessant procession of births and deaths.

The destiny of man is determined by his actions, thoughts, and experiences. What he is and what conditions he finds himself in are dependent on what he was and what he did; similarly what he will be and how he will be conditioned will depend on what he is and what he does now. He shoulders the entire responsibilitity of his future as well as of whatever he does here, for his character and future are manufactured by himself. None can mould his future for him.[2] He is a conscious agent of his destiny. As a potter makes from a lump of clay whatever he likes to make, even so does a man attain to various results determined by his *karma*. As light and shadow are related to each other, so is man related to *karma* through his own consciously willed actions. Mrs. Annie Besant very pertinently observes, "Above all, let it never be forgotten...that each man makes his own *karma*, creating alike his own capacities and his own limitations; and that working at any time with these self-created capacities, and within these self-created limitations he is still himself, the living Soul, and can strengthen or weaken his capacities, enlarge or contract his limitations." She further says, "The chains that bind him are of his own forging, and he can file them away or rivet them more strongly; the house he lives in is of his own building, and he can improve it, let it deteriorate, or rebuild it, as he will."[3] There is no elevation except through evolution, there is no salvation except through one's own efforts. One has

1 *Vide*, Radhakrishnan, *Indian Philosophy*, Vol. 1, p. 249.

2 Vide, Swami Abhedananda, *Complete Works*, Vol. 4, p. 198, Calcutta (1967).

3 Annie Besant, *The Ancient Wisdom*, p. 327, London (1897).

to raise oneself through one's own self.[1]

We are free agents of our actions, and are responsible for all the good and evil effects thereof, which attend to our lives. We ought not to forget that we make our own future by our own thoughts and deeds. We create our own destinies. Nothing punishes us, and nothing rewards us, as we punish ourselves and we reward ourselves by our own thoughts and deeds. God never punishes the wicked, nor does He reward the virtuous.[2] The doctrine of *Karma* denies the operation of any arbitrary and extraneous agency, and teaches that the wicked punish themselves and the virtuous reward themselves by their own thoughts and deeds. This is the unshakable conviction of the sages of the *Upaniṣads.* We do not have to blame God or Satan for our misfortunes. Nor do we have to blame our parents, because they committed the wicked actions. Nor do we have to blame our neighbours, because they brought unfavourable circumstances to us. We blame ourselves for them, if we have to blame at all. Deussen refers to the reply of a blind man whom he questioned during his tour of India: "Not knowing that he had been blind from birth, I sympathised with him and asked by what unfortunate accident the loss of sight had come upon him. Immediately and without showing any sign of bitterness, the answer was ready to his lips, 'By some crime committed in a former birth'."[3]

Thus we see that man is not simply an instrument to his destiny. His destiny depends on his actions. Prof. Kunhan Raja remarks, "Man has his ability to shape his future, and that is what is called *Puruṣakāra*, or manliness."[4] Without present action, past destiny cannot shows itself.[5] The truth of the matter is that success in life depends on both our present personal efforts and past *karma*. Just as a chariot cannot move on one

1 Cp. "उद्धरेदात्मनात्मानम् ।"

—Gītā. VI. 5.

2 Cp. "नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।"

—*Ibid.*, V. 15.

3 *The Philosophy of the Upanisads*, p. 313.
4 *Some Fundamental Problems in Indian Philosophy*, p. 345.
5 *Vide*, *The Aryan Path*, p. 202, April 1934.

wheel, so *daiva* (fate) without present personal endeavour cannot lead to success.[1] "Success in every undertaking," says the *Manusmṛti*, "depends on destiny and man combined. The acts of destiny are out of control of man. He should not think of his destiny, but work on himself."[2] The attitude which we ought to take up in life is beautifully expressed in this oft-quoted verse from the *Hitopadeśa* : "Fortune comes to a man who is energetic as a lion, but cowards think that it is given by fate; by winning over this fate, he ought to act with his own power, because no blame will attach to him if he fails in his efforts."[3] The *Mahābhārata* says that "only he is said to be learned who is active."[4] It means that it is always open to man to help or hinder his destiny. So there is scope for him to choose between two alternatives. The *Upaniṣads* recognise the doctrine of the freedom of the will. They say that man's happiness and misery entirely depend on himself. "He gets only what he has earned. He himself is the architect of his own destiny."[5]

The *Upaniṣads* make a distinction between what we call lower and higher nature of man. They say that the individual soul being the same as the Supreme Soul is eternally free and autonomous. Man can accordingly control his lower nature, and elevate himself to a higher plane of being, by his own voluntary actions. Man who is by nature free and perfect, but who is temporarily subjected to an environment affecting his natural condition, must strive to rise above that environment by rigo-

1 "यथा ह्येकेन चक्रेण रथस्य न गतिर्भवेत् ।
एवं पुरुषकारेण विना दैवं न सिद्ध्यति ॥"

Yājñavalkyasmṛti, I. 351.

2 "सर्वं कर्मेदमायत्तं विधाने दैवमानुषे ।
तयोर्दैवमचिन्त्यं तु मानुषे विद्यते क्रिया ॥"

Manusmṛti, VII. 205.

3 उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीः, दैवेन देयमिति कापुरुषा वदन्ति ।
दैवं निहत्य कुरु पौरुषमात्मशक्त्या, यत्ने कृते यदि न सिद्ध्यति कोऽत्र दोषः॥"
—*Mitralābha*, 31.

4 "यः क्रियावान् स पण्डितः ।"

—*Vanāparva*. 313. 110.

5 V.J. Kirtikar, *Studies in Vedānta*, p. 3, Bombay (1924).

rous moral discipline, realise his true nature and regain the heritage which he has now lost, by spiritual illumination.

Determinism

Roughly, the thesis of determinism is that any event whatsoever is an instance of some law of nature. It is not easy to state this thesis in a precise manner; it is most usually described in the form : every event has a cause, or nature is uniform in her behaviour; a famous and very graphic formulation of Laplace is that given a knowledge of the state of the universe at some date, it is possible to predict all the subsequent history of the universe.[1] It is a philosophical doctrine which asserts that the whole world forms a necessary chain, in which indeed each man may play his part, but can by no means determine what that part may be. Every event is linked to its antecedent by an inevitable connection, each such antecedent is connected with a preceding fact, and heredity and environment are the real controllers of human life and destiny.[2] All events, even moral choices, are completely determined by previously existing causes.[3] Thus, there is no room for free will.

The best exponent of determinism in the history of European philosophy is Spinoza. Everything, according to him, is ruled by an absolute logical necessity. There is no such thing as free will in the mental sphere or chance in the physical world. Everything that happens is a manifetation of God's inscrutable nature, and it is logically impossible that events should be other than they are. Only ignorance makes us think that we can alter the future; what will be will be, and the future is as unalterably fixed as the past. That is why, hope and fear are condemned : both depend upon viewing the future as uncertain, and therefore spring from lack of wisdom.[4]

1 *Vide*, J.O.Urmson, *The Concise Encyclopaedia of Western Philosophy and Philosophers*, P. 97, London (1960).
2 *Vide*, Royston Pike, *Encyclopaedia of Religion and Religions*, p. 124, London (1951).
3 *Vide*, *Encyclopaedia Britanica*, Vol. 7, p. 315, Chicago (1967).
4 *Vide*, Bertrand Russell, *History of Western Philosophy*, pp. 594-597, London (1947).

Indeterminism

The essence of the indeterminist position is the denial of the principle affirmed alike by the doctrine of self-determination and, in an unintelligent travesty, by the determinist theory that conduct results from the reaction of "character" upon circumstences. Seeing that, if all human action is mechanically determined in advance by its "antecedents", and is thus theoretically capable of being deduced from its "elements", there can be no true moral freedom, and, not seeing that the essence of true freedom is teleological as opposed to mechanical determination, the indeterminist thinks himself compelled to assert that human action is, in the last resort, not determined even by human character.[1] There is a free will of indifference inherent in human nature, in virtue of which a man's acts or at least those of them in respect of which he is morally accountable, are free in the sense of being independent of his character.

Science withdraws its moral opposition to free will. It has been shown that when we are dealing with an extremely small particle, such as an electron, it is not possible to specify precisely both its position and velocity at any given moment. Consequently, we cannot say that it is determed to behave in a certain way. This led the physicist Werner Heisenberg in 1925 to formulate what he called the principle of indeterminacy, according to which we may predict only the probable behaviour of an individual electron. Prof. Eddington writes, "It is a consequence of the advent of the quantum theory that physics is no longer pledged to a scheme of deterministic law. Determinism has been dropped out altogether in the latest formulations of theoretical physics and it is at least open to doubt whether it will ever be brought back."[2] Doubt is thus thrown upon the univeral applicability of the conecpt of determinism even in the field of physics, where it appeared to have been best established. Nevertheless, determinism will continue to be an indispensable postulate in the search for natural laws.[3]

1 Vide, A.E.Taylor, *Elements of Metaphysics*, p. 376, London (1936).

2 *The Nature of the Physical World*, p. 294.

3 *Vide*, *Collier's Encyclopaedia*, Vol. 6, pp. 420-421, New York (1958).

Self-determinism

Both determinism and indeterminism are extremist theories. The former leaves no room for freedom, and the latter misconstrues it. The doctrine of determinism is a will that wills nothing, that lacks the form of will; the doctrine of indeterminism is a will that wills nothing, a will with no content.[1] Truly speaking, the determinism-indeterminism controversy is ill-founded. Bergson very significantly remarks, "Both parties commit themselves to a confusion which arises from language, and which is due to the fact that language is not meant to convey all the delicate shades of inner stages."[2] Hence before we enter upon the task of defining and describing self-determinism, it is pertinent to be quite clear as to what we mean by "freedom". As it is usually pointed out in modern works on Ethics in discussing the problem of free will, freedom does not mean caprice. It is not the absence of determination; rather it is self-determination. Bradley rightly says, "I am to assert myself and nothing else, and this is freedom."[3] To be controlled by extraneous forces in what one does is not to be a free agent, but to be determined by oneself is the very essence of freedom. The conception of freedom implies first, negatively, the absence of external control; and secondly, positively, the power inherent in the object called free of following the laws of its own nature. As applied to the will of man, it is the conception that an act or decision arises from the "self" and not from conditions in any way extraneous to the self.[4] We have freedom, then, wherever there is self-determination.

Self-determinism is the theory of determination by one's own self or itself; or, of determination of one's own acts or states without external compulsion.[5] Freedom demanded of self-determinism does not exclude every kind of determinism, but

1 *Vide*, Erdmann quoted in F. H. Bradley's *Ethical Studies*, p. 12, Oxford (1927).
2 Henry Bergson, *Time and Free Will*, p. 160, London (1921).
3 *Ethical Studies*, p. 57.
4 *Vide*, W. M. Urban, *Fundamentals of Ethics*, pp. 394-395, New York (1936).
5 *Vide*, J. S. Mackenzie, *Manual of Ethics*, p. 94, London (1900).

only that form which is mechanical and external to the self. Freedom does not mean "absence of rational connection" or "absence of determination," but does mean, as so many recent philosophers have told us, self-determination. We are most free when acting for the realisation of a coherent rational purpose, not because our conduct is undetermined; in other words, because there is "no telling" what we shall do next, but because it is, at such times, most fully determined teleologically by the character of our inner purposes or interests—in other words, by the constitution of our self.[1]

Human will is essentially free. It must be borne in mind that the freedom of the will does not imply a power of acting without motives. It is a power of choosing and determining which motive shall be realised, or, to be more precise, it is the self's power of determining from within, by its own thought, what its desires shall be and which of them shall be realised.[2] The human self has the power of adapting its desires, and determining the direction of its own actions, towards its own highest good, and therefore towards those proximate ends which it discerns to be conducive to that good. In other words, the human self possesses what is generally called the power of rational self-determination.

The critics argue against the doctrine of self-determination that it does not espouse real freedom. It makes no difference whether the self is determined from within or from without. A spinning top moved from within by a spring is as mechanical a top as one whipped into motion from without. The self may well be an animated automation. A drunkard who takes to his glass habitually does so in obedience to an element within his nature. The habit has become a part and parcel of his self. If we analyse the contents of the self, many of them are traceable to the influence of the environment and the inheritance from the past. If the individual's attitude and character are the result of a long evolution, his actions which are the consequence of these connot be free. The feeling of

1 *Vide*, Taylore, *Elements of Metaphysics*, pp. 367-368.

2 Cp. "And that unless above himself he can
Erect himself, how poor a thing is man !"—Wordsworth, *The Excursion*.

freedom may be an illusion of the self, which lives in each moment of the present, ignoring the determining past. In answer to these objections, it may be pointed out that the self represents a form of organisation, closer and more intimate than that which is found in animal, plant, or atom. Self-determination means not determination by any fragment of the self's nature but by the whole of it. Unless we make a use of our whole nature, search the different possibilities and select one which commends itself to our whole being, the act is not really free.[1]

The *Upaniṣads* teach neither complete determinism nor complete indeterminism, but self-determinism.[2] They solve the age-old controversy of determinism and indeterminism by their doctrine of *Karma* which is neither caprice nor necessity. Far from undermining the roots of the freedom of the will, it rather strengthens them. Though we are not free from the bonds of determination, we can control the past to a certain extent and turn it into a new course. Choice is the assertion of freedom over necessity by which we convert necessity to our own use and thus free ourselves from it. *Pāṇini* writes, "The human agent is free."[3] He is not the plaything of fate. He can actively mould the future instead of passively suffering the past. There is a certain amount of determination; but it is not at the cost of all freedom. Dr. Radhakrishnan compares life to a game of bridge. He observes, "The cards in the game are given to us. We do not select them. They are traced to past *Karma* but we are free to make any call as we think fit and lead any suit. Only we are limited by the rules of the game. We are more free when we start the game than later on when the game has developed and our choices become restricted. But till the very end there is always a choice."[4]

1 *Vide*, James Hastings, *Encyclopaedia of Religion and Ethics*, Vol. 7, pp. 905-907, Edinburgh (1914).

2 *Vide*, G. Parrinder, *Upanishads, Gītā and Bible*, p. 108.

3 "स्वतंत्रः कर्त्ता ।"

—*Aṣṭādhyāyī*, I. 4.54.

4 *An Idealist View of Life*, pp. 221-222.

The *Upaniṣads* adopt a determinist attitude towards the problem of choice ; but at the same time they admit the possibility of freedom for the wise. We have already seen that according to the *Bṛhadāraṇyakopaniṣad* a voluntary action when analysed, resolves itself into four stages, desire, will, action, and result.[1] The first stage leads to the second, the second to the third, the third to the fourth, and the fourth again to the first. Thus action is determined by the will which is determined by the desire which again is determined by the previous work of the individual. Hence ordinary determinism prevails. This determinism is the general rule ; but according to the *Upaniṣads*, the individual, if wise, can, break through this determinism and assert his natural freedom. Thus, in the *Kaṭhopaniṣad*, we are told that there is always a conflict between the good and the pleasant in the way of choice, and the fools, unable to resist the temptations of earthly pleasures, choose the pleasant, whereas the wise discriminate between them and choose the good.[2] This is tantamount to saying that the fools are subject to determinism, whereas the wise use freedom in their choice. The *Chāndogyopaniṣad* likewise tells us that it is only when we have known the *ātman* that there is freedom for us in all the worlds; but if we have not known the *ātman*, there is no freedom for us at all.[3] The same *Upaniṣad* tells us again that when we have known the *ātman* we can obtain any object we please, thus testifying to the sovereignty of man's will over nature, which proceeds from the realisation of the *ātman*.[4] In the *Muktikopaniṣad*, we

1 *Vide*, *Bṛh*. IV. 4. 2-5.

2 "अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥
श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥"

—*Kaṭh* I. 2. 1-2.

3 *Vide*, *Chānd*. VIII. 1. 6.

4 "यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य संकल्पादेव समुत्तिष्ठति तेन संपन्नो महीयते ।"

Ibid., VIII. 2.10.

read that the river of desire runs between the banks of good and bad, but that, by the effort of our will, we should compel it to move in the direction of the good.[1] Thus, the *Upaniṣads* regard man as an autonomous self.

The *Upaniṣads* say that the *ātman* is *Brahman*. They place the *ātman* exactly on the same level as that of *Brahman*; the natural and logical consequence of which is that the individual partakes of the essence of *Brahman* with whom he is identical. He is endowed with everything that characterise *Brahman*. Indeed, he is as free as *Brahman*. Truly speaking, he does not carry out the order of a different being; he takes the initiative in all matters, for it is *ātman* or *Brahman* who shapes the entire universe. At every step, he does what he has already decided to do. He does not any longer claim freedom in the sense that he can decide what he likes, when placed between two opposites, which have come into existence independent of his will, but he claims freedom in the highest sense of the term, that he is a rule unto himself, first, in deciding what is to be done, and, secondly, in doing exactly what he has decided to do. The question of freedom, in the sense in which it is contemplated by the ordinary ethical standard, does not any longer arise in the case of the individual. What he wills in the stage of *Brahman*, he does in the stage of the individual. If he must do a thing, it is not because he is forced by circumstances, such as heredity and environment, to do it, but he must do it, because he is true to himself, and does only what he has already decided to do, though it is worked out by means of a process which is necessarily fixed. It is only when *ātman* has realised its identity with *Brahman* that he is able to realise how, like *Brahman*, he is free. The *Upaniṣads*, thus, establish autonomy of will in the most unequivocal language.

1 "प्राक्तनस्तदसौ यत्नाज्जेतव्यो भवता कपे ।
शुभाशुभाभ्यां मार्गाभ्यां वहन्ती वासनासरित् ॥
पौरुषेण प्रयत्नेन योजनीया शुभे पथि ।
अशुभेषु समाविष्टं शुभेष्वेवावतारयेत् ॥"

Mukti. II. 5-6.

Man is, indeed, not a mere product of nature. He is stronger than his *karma*. If the law is all, then there is no real freedom possible. Human life is not the working of simply mechanical relations. There are different levels—the mechanical, the vital, the mental, the intellectual, and the spiritual; these currents cross and recross and inter-penetrate each other. The law of *karma* which governs the lower nature of man, has nothing to do with the spiritual in him.[1] The infinite in man helps him to transcend the limitations of the finite. The essence of the *ātman* is freedom. By its exercise man can check and control his natural impulses. He possesses freedom as the focus of spiritual life. He has been granted freedom not from outside. He possesses freedom, since he is grounded in *Brahman*. The more he realises his true nature which is freedom, the more free he is. How wonderfully this sublime idea is echoed in the sublime poetry of Wordsworth :

> Our destiny, our being's heart and home,
> Is with infinitude, and only there;
> With hope it is, hope that can never die,
> Effort, and expectation, and desire,
> And something evermore about to be.[2]

1 *Vide*, J. N. Farquhar, *The Crown of Hinduism*, p. 139, Oxford (1913).
2 *The Prelude*, Book VI.

CHAPTER III

The Individual and The Supreme

The *Upaniṣads* are dominated by one paramount conception, that of the ideal non-duality of the individual and the Supreme. The individual and the Supreme are one. The soul within is identical with the soul without. The individual, in his de-individualised essence, and the Supreme, as the essence of all things, are one without any duality. The unity of the individual and the Supreme is the central idea of the great philosophic tradition which has come down to us from the *Upaniṣads* and Plato. Aristotle, Plotinus, *Śaṁkara*, Spinoza, Bradley, Bosanquet, Royce, Vivekananda, and a host of others are the exponents of the same truth. The oneness of the individual and the Supreme is indeed the basic teaching of the *Upaniṣads.* This is what the *Upaniṣadic* sages burn into the minds of their pupils with untiring toil.

The Nature of the Individual

The problem of the individual is one of the most persistent and significant problems of philosophy. The permanent interest which attaches to it arises from the fact that there is nothing in this world or even out of it that can be said to be so dear to the individual as the self or soul. The *Bṛhadāraṇyakopaniṣad* gives voice to it: "Everything is dear for the sake of the soul."[1] In fact, the knowledge of the self or soul may well be conceived

1 "आत्मनस्तु कामाय सर्वं प्रियं भवति ।"

—*Bṛh.* II. 4.5.

to be the key to the knowledge of the whole world,[1] and the dictum, "*ātmānaṁ viddhi*" (know thyself), is the most prudent saying of the hoary savants of the past—Indian and Greek. As the same *Upaniṣad* exhorts further, "Verily, the soul, Oh! *Maitreyī*, should be realised, heard about, thought about, and constantly meditated upon."[2] Thus it is obligatory on the part of each and every man to find out for himself the true nature of the self with the help of his own experience and of the great philosophers of the past and present.

If we examine the answers given to the problem in question by the various systems of philosophy—Indian and Western—we happen to see a bewildering variety of them. For instance, the *Cārvākas*, the materialists, the vitalists, the behaviourists, the Marxists, and a host of others believe that the self is nothing but an assembled organic machine characterised with consciousness which is itself an epiphenomenon of material elements or matter. Others, viz., the *Yogācāra Vijñānavādins*, the empiricists—Hume, Mill, and Hobbes—and the logical positivists regard the self as total contents of experience at one moment. For them, no man is anything more than a bundle or collection of different perceptions, which succeed one another with inconceivable rapidity, and are in perpetual flux or movement. There is no such thing as an identical self persisting through the life of the individual. The *Mādhyamikas* and the positivists identify the self with average contents of experience. Leibnitz considers the self as monad. Monad is a simple and spiritual substance. It is a rational principle. The pragmatists regard the self as what interests. The *Sāṁkhyakas* and the *Yogins*, Descartes and Malebranche conceive the self as opposed to not-self. According to the *Naiyāyikas* and *Vaiśeṣikas*, Plato, Aristotle, Augustine, Aquinas, Spinoza, Green, Hegel, and many others

1 "स वा अयमात्मा सर्वेषां भूतानामधिपतिः सर्वेषां भूतानां राजा तद्यथा रथनाभौ च रथनेमौ चाराः सर्वे समर्पिता एवमेवास्मिन्नात्मनि सर्वाणि भूतानि सर्वे देवाः सर्वे लोकाः सर्वे प्राणाः सर्व एत आत्मानः समर्पिताः ।"
—*Bṛh*. II. 5.15.

2 "मैत्रेय्यात्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ।"
—*Ibid*., II. 4.5.

the self as essential self should be distinguished from the usual constituents of the man's psychical being. Bradley considers the self as a mere bundle of discrepancies. *Śaṁkara*, Plotinus, and many a mystic hold that the self cannot but be designated as mere self.[1]

Thus we see that each answer to our problem is founded upon some experiences and hence is not without an element of truth, but the neglect to notice other relevant experiences naturally leads to error. We must, therefore, gather together the various kinds of experience, we go through in life, without omitting any, and form a conception of the self that will be consistent with them all. This is what the seers of the *Upaniṣads* do while teaching to their disciples the true nature of the self through their characteristic method of gradual progression from the gross to the subtle, from the lower to the higher. In the individual various selves are distinguished such as bodily self, vital self, mental self, intellectual self, and blissful self. Immanent in and transcendent to all these is the self as pure consciousness, existence, and bliss.[2]

The *ātman* as the innermost self of the individual is distinguished in the *Upaniṣads* from the psycho-physical complex which externally clothes it but does not constitute it. The word '*ātman*' is variously derived. Assuming breath to be the primary significance of the *ātman*, Bohtlingk-Roth derives it from '*an*' = to breathe, from whence it came to mean the soul or life which lasts as long as the breath lasts, as also, somewhat figuratively, the self or the essence of a thing. Others derive it from '*at*' = to wander, with a presumable reference to the wanderings of the soul in different lives according to the theory of transmigration, as also less probably from '*av*' = to blow. The word '*ātman*' in the sense of wind or breath does occur three or four times in the *Ṛgveda*, and, if derived from '*an*', its German correlate would be *atmen* = to breathe. But

1 For a detailed account of different meanings of the self, reference may be made to Bradley's *Appearance und Reality*, pp. 75-102, London (1906).

2 *Vide Tait*. II. 8, III. 10.5.

inasmuch as the *Ṛgveda* exhibits a more frequent use of *tman* in place of *ātman* as the reflexive pronoun in the sense of 'one's self', it has been rightly urged by Deussen that *ātman* is really a euphonically extended form of *tman*; and we in fact meet with the use of *tman* probably in place of the *ātman* in the *Kathopaniṣad*.[1] It seems to us quite probable that both these ideas have an equal share in making up the ultimate denotation of the term *ātman*.

In the *Chāndogyopaniṣad*, *Prajāpati* defines the true nature of the *ātman*, "The *ātman* which is free from sin, free from old age, from death and grief, from hunger and thirst, whose desires are true, whose cognitions are true, that is to be sought after, that is to be understood. He obtains all worlds and all desires who has found out and who has understood that *ātman*."[2] On hearing of this truth about the real nature of the *ātman* from people, the gods and the demons send *Indra* and *Virocana* respectively as their representatives to enquire of this *ātman*, in detail, to *Prajāpati*. In order to bring them home the true nature of the soul, *Prajāpati* progressively works out a true definition of the *ātman*, in conversation with them, by way of the four stages of the bodily self, the empirical self, the transcendental self, and the absolute self.[3]

Prajāpati first asks *Indra* and *Virocana* to look into a pan of water and report him their impressions about the self. They answer : "We see this our whole self, even to the hair, and to the nails."[4] And he says, "Well, that is the self, that is the

1 "एष सर्वेषु भूतेषु गूढोत्मा न प्रकाशते ।"

—*Kaṭh*. I. 3.12.

2 "य आत्माऽपहतपाम्पा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपास: सत्यकाम: सत्यसंकल्प: सोऽन्वेष्टव्य: स विजिज्ञासितव्य: स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच ।"

—*Chānd*. VIII. 7. 1.

3 *Vide*, Radhakrishnan, *Indian Philosophy*, Vol. 1, p. 151.

4 "सर्वंमेवेदमावां भगव आत्मानं पश्याव आ लोमभ्य: आ नखभ्य: प्रतिरूपमिति ।"

—*Chānd*. VIII. 8. 1.

deathless and the fearless, that is *Brahman*."[1] They go away satisfied, but *Prajāpati* thinks, "There they go away, without having perceived or discovered the self."[2] *Virocana* and the demons rest content with this answer ; but *Indra* does not return to the gods, but turns back to *Prajāpati* with this doubt, "just as the self becomes decorated when the body is decorated, well-dressed when the body is well-dressed, well-cleaned when the body is well-cleaned, even so that image self will be blind when the body is blind, injured in one eye when the body is injured in one eye, and mutilated when the body is mutilated, and it perishes when the body perishes, therefore, I can see no good in this theory."[3] The true self cannot be identified with body which is exposed to all the sufferings and imperfections of the body. *Prajāpati* then gives him a higher instruction about the self, and says, "He who goes about enjoying dreams, he is the self, this is the deathless, the fearless, this ts *Brahman*."[4] Having heard this instruction, he again departs. But before he reaches the other gods, he is overtaken by doubt. He comes back and asks that "though the dream self does not become blind when the body is blind, or injured in one eye when the body is so injured, and is not affected by its defects, and is not killed by its destruction, but yet it is as if it was overwhelmed, as if it suffered and as if it wept—in this I see no good."[5] This is how

1 "एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति ।"

—*Ibid.*, VIII. 8. 3.

2 "तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमननुविद्य व्रजतो ।"

—*Chānd.* VIII. 8. 4.

3 "अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्वयमस्मिञ्छरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति ।"

—*Ibid.*, VIII. 9. 1.

4 "य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति ।"

—*Ibid.*, VIII. 10. 1.

5 "तद्यद्यपीदं शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामो नैवैषोऽस्य दोषेण दुष्यति । न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं पश्यामीति ॥"

—*Chānd.* VIII. 10.1-2.

Indra gives expression to this objection to the *Prajāpati's* answer which equates the self with the ever-changing and fleeting mental states. This is the empirical self which is subject to the accidents of experience. It cannot be the agent, for every moment it is changing. Though it is independent of body, dream states do not seem to be self-existent, which the true self or *ātman* must needs be. *Prajāpati* gives a still higher instruction : "When a man, fast asleep, in total contentment, does not know any dreams, this is the self, this is the deathless, the fearless, this is *Brahman*."[1] *Indra* departs, but is again filled with doubts on the way, and returns again and says, "The self in deep sleep does not know himself, that I am this, nor does he know any other existing objects. He is destroyed and lost. I see no good in this."[2] He feels that this self in deep sleep, freed from all bodily experience, from the formless mass of dreams, etc. this objectless self, is a mere figment of imagination. If the self is not what it knows, feels, and reacts upon, if it is divorced from it and thus emptied of its contents, what remains ? "Nothing", declares *Indra* boldly.[3] To use the language of Bradley, "to be free from everything is to be nothing."[4] *Indra* thus shows the risks in conceiving the self as a transcendental one. The self must needs be shown to be the true life of the whole, and not a mere abstraction. And now *Prajāpati* after having given a course of successively higher instructions as self as the body, as self as the empirical mass of mental states, and as self as the transcendental abstraction, and having found that the enquirer in each case could find out that this was not the ultimate truth about the self that he was in search of, gives him the ultimate

1 "तद्यत्रैतत् सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्येष श्रात्मेति होवाचैतदमृतमभयमेतद्ब्रह्मे ति ।"

—*Ibid.*, VIII. 11. 1.

2 "नाह खल्वयं भगव एवं संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ।"

—*Ibid.*, VIII. 11. 2.

3 "विनाशमेवापीतो भवति ।" —*Ibid.*, VIII. 11. 1.

4 *Vide* Bradley's *Ethical Studies*, p. 52; and "*Appearance and Reality*", p. 89.

and final instruction about the full truth as self as supreme self. He says : "This body is mortal, always gripped by death, but within it dwells the immortal and the bodiless self. This self while embodied is subject to pleasure and pain; and so long as the self continues to be embodied, freedom from pleasure and pain can no man find. But pleasure and pain do not touch the bodiless self."[1] The self is thus shown to be an identity, running in and through differences. It is not an abstract formal entity, but an active universal consciousness, to employ Hegel's phraseology, both in itself, and for itself. The whole world is, so to say, the one process of the self-realisation of the supreme consciousness. The true infinite self is none of the limited things, but yet the basis of all of them. It is the universal self which is both immanent and transcendent. The whole world lives, moves, and has its being in it.

In the *Taittirīyopaniṣad*, the *ātman* is said to be enclosed in a series of sheaths—*annamaya*, *prāṇamaya*, *manomaya*, *vijñānamaya* and *ānandamaya*. The true self is none of these—nor can its true nature be known as long as it is identified with them.[2]

The *Upaniṣads* give us an analysis of consciousness leading to the same conclusion. The self has three states which are all subsummed in and sustained by a fourth. They are waking, dreaming, deep sleep, and what is called *turīya*. The first is the waking state, characterised by the awareness of things external to the body, sensual enjoyment of physical objects, and conviction as to the identity of consciousness and the physical body. When a man is in this state he is known as *vaiśvānara*, because he is then 'lord of his physical tenement.'[3] The second is the dreaming state. When in this a

1 "मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां नह वै सशरीरस्य सत : प्रियाप्रिययोरपहृतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ।"
—*Chānd*. VIII. 12. 1.

2 *Tait*. II. 1-5.

3 *Vide Māṇḍū*. 3; *Chānd*. V. 18.2; *Bṛh*. IV. 3. 16, 18; *Kaiv*. 12.

man is known as *taijasa*. He is conscious of internal phenomena, and enjoys mental experiences. This is a condition intermediate between waking and dreamless sleep, The mind is now active, though independently of the sense organs, and is without consciousness of the physical body. In this state a man is purely a psychic being.[1] The third state is that of deep sleep. When in this a man is known as *prājña*. He is completely unaware of the external world, and also of the internal world. He is said to become temporarily one with *Brahman* and enjoy bliss. In this state, he is said to be lifted above all desires and freed from all the vexations of spirit. The contrasts are lost in the eternal One; there is no consciousness in the empirical sense. There is a union with the eternal knowing subject for a while.[2] Besides these three states, there is the pure consciousness, which should not be called a state, because it transcends all states. It is known simply as the fourth— *turīya*. Of a different order from the three preceding, having no connection with the finite mind, it comes into existence only when in meditation the empirical self is left behind and the true self is fully realised. It is, thus, described in the *Māṇḍūkyopaniṣad*: "The fourth, say, the wise, is not subjective experience, nor objective experience, nor experience intermediate between these two, nor is it a negative condition which is neither consciousness nor unconsciousness. It is not the knowledge of the senses, nor is it relative to knowledge, nor yet inferential knowledge. Beyond the senses, beyond the understanding, beyond all expression, is the fourth. It is pure unitary consciousness, wherein consciousness of the world and of multiplicity is completely obliterated. It is ineffable peace. It is the supreme good. It is one without a second. It is the self. Know it alone."[3] *Turīya*,

1 *Vide Bṛh*. IV. 3. 9-14; *Chānd*. VIII. 10. 2; *Praśna*. IV. 5; *Māṇḍū*. 4.

2 *Vide Bṛh*. IV. 3.19-33; *Kauṣ*. III. 3, IV. 19-20; *Chānd*. IV. 2. 3, VI. 8. 6, VIII. 3. 4, VIII. 6. 3; *Praṣna*. IV. 6; *Māṇḍū*. 5.

3 "नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ।"
—*Māṇḍū*. 7; and also care for *Maitr*. VI. 19, VII. 11; *Nṛsut*. 2, 8; *Brahma*. 2; *Haṁsa*. 8.

the fourth, is, in nutshell, supreme self-realisation. This is verily the culmination of the *advaitic* teaching reached in the *Upaniṣads*.

The self is not restricted to any part of the human organism. It is verily infinite and all-pervasive. The *Muṇḍakopaniṣad* speaks of the "eternal, all-pervading, omnipresent, subtle, and imperishable soul who is the origin of all beings, and whom the wise alone can perceive;"[1] and the *Kaṭhopaniṣad* lends its support to this statement by saying that "the wise man ceases to grieve when he has known this great all-pervading soul."[2] It is both infinitely small and infinitely large.[3] There is nothing outside it. There is nothing in the universe, which is not involved in the infinite self within. The same *Upaniṣad* declares that "as the one fire, entering this world, becomes varied in form according to the object it burns, so also the one self within all beings becomes varied according to whatever form it assumes and also exists outside."[4] This self which embraces all is the sole reality containing within itself all the facts of nature and all the histories of experience. "There is no second outside it, no other distinct term."[5] "As breathing he is named breath, as speaking speech, as seeing eye, as hearing ear, as understanding mind, all these are but names for his operations."[6] It is only the self thus under-

1 "यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥"
—*Muṇḍ. I.* 1. 6.

2 "तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः ।"
—*Kaṭh.* I. 2. 19.

3 "अणोरणीयान्महतोमहीयान् ।"
—*Ibid.*

4 "अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥"
—*Ibid.* II. 2. 9.

5 "न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तम् ।"
—*Bṛh.* IV. 3. 23.

6 "स प्राणन्नेव प्राणो नाम भवति । वदन् वाक् पश्यंश्चक्षुः शृण्वन्
श्रोत्रं मन्वानो मनस्तान्यस्यैतानि कर्मनामान्येव ।"
—*Ibid.*, I. 4. 7.

stood which can be looked upon as the permanent subject persisting in waking, dreaming, dreamless sleep, bondage, and liberation. It is present throughout, surveying all the worlds.[1] It is sometimes described as pure subject-objectless consciousness, the reality, and the bliss. It is the seer of all seeing, the hearer of all hearing, and the knower of all knowledge. It sees but is not seen, hears but is not heard, knows but is not known. It is the light of all lights.[2] It is like a lump of salt, with no inner or outer, which consists through and through entirely of savour; in truth, this self has no inner or outer, but consists through and through entirely of knowledge. Bliss is not an attribute of it, but it is bliss itself.

The soul is beyond birth and death. The *Kaṭhopaniṣad* proclaims: "The knowing self is neither born nor does he die. He has not come into existence from anything; nor has anything come into existence from him. He is unborn, eternal, everlasting, and ancient; he is not destroyed when the body is destroyed." "If the killer thinks that he is killing, and the killed thinks that he is killed, both of them do not know that he neither kills, nor is he killed."[3] Spirituality is the prerogative of each and every individual. He is not the body, not the senses, not the mind, not the intellect, nor the ego; these are only the instruments of his manifestation and action in this spatio-temporal world. He is the unlimited *ātman* expressing itself through the little finite forms of body, senses and mind etc. The *ātman*, the divine, the immortal, the eternal, is the self of every individual. It is the true nature of the individual. It is also the true nature of the animals, but they cannot realise it. It is only man with his unique psycho-physical system, aided by the

1 *Vide Bṛh*. II. 5. 19, III. 4. 1.

2 *Kena. I.* 2—8.

3 "न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥
हतश्चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥
—*Kaṭh. I.* 2. 18-19; and cp. *Gītā*. II. 20,19.

psycho-social environment created by himself in the course of his evolution, that has the capacity to realise this truth. Man is specially fitted for this great adventure. He has certain advantages, and when he starts using these advantages, he is able to rise to the highest level of spiritual life. The *Upaniṣads* say that the more man penetrates into what is called his soul, the purer and subtler things he realises.

Such is the nature of the individual to be found in the *Upaniṣads*, and also of various phenomena with which he is associated. But does the *ātman* actually exist, or is it only a figment of imagination? What proofs, if any, do the *Upaniṣads* offer of its existence? None directly, explicitly, it must be confessed, nothing in the way of definite, conscious, philosophical reasoning. Still implied in their revelations, are the following arguments.

First, if there be no *ātman*, if there be nothing beyond body and mind, what would, then, bridge the gap occasioned by the obliteration of mind in dreamless sleep and so afford continuity to our individual existence? It is only the *ātman* which answers to it. Again, it is evident that the motion of any object can be known only in relation to an object which is comparatively static; the movement of this in turn must be known in relation to a third object moving still more slowly; and so on indefinitely until one arrives at something completely motionless. The body, the mind, everything we experience, we know to be in motion; beyond them, therefore, there must be something which stands fast. This something is the *āiman*. Finally, our minds, egos, bodies, we recognise as objects. But objects epistemologically imply a subject : if these things are objects, then a subject must be posited. This subject, the silent witness, is the *ātman*.

Thoughts such as these, suggested by the *Upaniṣads* are woven into the shape of arguments; but it must, however, be borne in the mind that it was not upon arguments, however seemingly conclusive, that the sages based their thoughts. For they were seers (*draṣṭāraḥ*), reporters of direct experience (*pratyaganubhūti*), not dialecticians. If they believed in the

existence of the *ātman*, it was primarily for the most immediate of all reasons— they had discovered it within themselves.

The Nature of the Supreme

Since the times of the *Ṛgveda*, the Indian sages are conscious of the supreme reality which holds in its embrace all that has come to be. This supreme reality pervades as well as transcends the universe.[1] All objects, animate or inanimate, inhere in it. Gods, men, and subhuman beings live, move, and have their being in it. As the unchanging supreme reality underlying the objective universe, it is called *Brahman*, and as the imperishable spirit in man, it is called the *ātman*. *Brahman* and *ātman*, identical in nature, are the first principle.[2]

Though there is no great controversy as to what is understood by the term *Brahman* in the *Upaniṣads*, it is interesting as well as instructive to trace the gradual accretions in its meaning from the Ṛ*gveda* to the *Upaniṣads*. We do not consider it necessary to enter into the fruitless literary discussion between Max Muller and Weber, regarding the matter whether the Alexandrian Logos was influenced by the *Vedic Vāk*, or whether the Alexandrian schools were indebted, in any way, to Indian thoughts. We leave such matters to scholars of the type of Gough, who enjoy the pleasure of their conclusions, in whatever manner and for whatever purposes arrived at.[3] On the question of the origin and evolution of the concept of the Brahman, no unanimity amongst indologists is witnessed. However, the original meaning of the word '*Brahman*' is 'great' *(bṛhatvād brahma)*. The ultimate reality, being the Great, is customarily called *Brahman*. Similarly, *Śaṁkara* has interpreted this term.[4]

1 *Vide Ṛgveda*, X. 90, 121, 129.

2 *Vide*, Deussen, *The Philosophy of the Upaniṣads*, p. 86.

3 Cf. "I think he," meaning thereby the general reader, "will pronounce that India had little intellectual wealth for exportation to the Alexandrian Emporium." A. E. Gough, *Philosophy of the Upaniṣads*, p. xii, London (1903).

4 *Vide Śaṁkara's* commentary on *Tait*. II. 1.

In the *Ṛgveda*, *Brahman* is used in the sense of sacred knowledge or utterance, a hymn or incantation, the concrete expression of spiritual knowledge. Sometime *Vāk* is personified as the One.[1] *Viśvakarman* is said to be the lord of the holy utterance.[2] *Brahman* is *mantra* or prayer. Gradually, it acquired the seuse of power or potency of prayer. It has a mysterious power, and contains within itself the essence of the thing denoted. *Bṛhaspati* and *Brahmaṇaspati* are construed as the lord of prayer. Thus the word must needs have at first denoted some concrete fact or phenomenon of outer life which was connected in some way or the other with divine prayer.

In the *Brāhmaṇas*, *Brahman* meant the *Vedas*, as being the storehouse of such prayers, or the totality of such prayers as belong to all times whatsoever.[3] The *Vedas* are called infinite.[4] These infinite *Vedas* were naturally invested with infinite power and came to be in fact thought as the source of all the mysterious power of the sacrifice. In the same way when in a 'henotheistic' mood, the priest desired to confer highest power and potency upon any specific formula or ritualistic detail, he would naturally designate it as the very *Brahman*.[5] An important stage in this process of evolution was reached when, following the general trend of the *Brāhmaṇic* philosophy of sacrifice at this period, *Brahman* came to be endowed with a concrete individuality. It was thereafter inevitable that, when sacrifice came to be regarded as a cosmological force, *Brahman* should be assigned a significant role of the creative agency, the cause of all existence.[6] Several cosmological texts from the *Brāhmaṇas* make use of *Brahman* in this capacity, although they never completely forget the relation of the word to the holy prayer or formula.[7] The culmination of the pro-

1 *Vide Ṛgveda*, X. 125.
2 *Ibid.*, X. 81.7, X. 71.
3 *Vide*, Belvalkar and Ranade, *History of Indian Philosophy*, Vol. 2, pp. 351-352, Poona (1927).
4 *Vide Taittirīya Brāhmaṇa*, III. 10. 2-3. 4.
5 *Vide Ibid.*, II. 2. 1. 4. *Śatapatha Brāhmaṇa*, II. 1. 4. 10.
6 *Vide* concluding portion of the *Aitareya Brāhmaṇa*, and also see the *Śatapatha Brāhmaṇa*, VII. 4. 1. 14, XIV. 1. 3. 3, VIII. 5. 3. 7.
7 *Vide Śatapatha Brāhmaṇa*, X. 3. 5. 11, VIII. 4. 1. 3, X. 2. 4. 6, X. 4. 1. 9.

cess was reached in texts in which *Brahman* straightway assumed the role of *Prajāpati* or *Svayambhū*. In some passages, *Brahman* is regarded as the material cause—the wood and the tree—out of which the whole world was fashioned.[1] The final stage in this philosophical apotheosis of *Brahman* is its identification with the *ātman*, with the soul within. The "*Bandhutā*"[2] philosophy of the *Brāhmaṇas* had already taught men to look for correspondences between the world within and the world without; and when the latter was realised as being permeated by one common source of energy, it required no extra thinking to identify that outward source of energy with the vital energy that we feel working within us as a unitary power.[3]

The question how *Brahman* came to denote the supreme reality of the *Upaniṣads* has been answered in different ways by different European scholars. Hitherto the most widely accepted view as regards the origin of the concept has been that of Bohtlingk-Roth, who set down the primary meaning of the term as the godward striving devotion. From thence the term came to mean the holy symbol or formula; and from thence again, the Absolute. This view has been in substance adopted by Geldner who interprets the term as the inward vigour or ecstatic emotion; by Deussen who holds that *Brahman* is prayer, which elevates the soul to the divine, as the first denotation of the word, deriving it in this sense from the root *bṛh* to swell; as also by Bergaigne, Lanman, and many others. Slightly different from this is the view put forth by Haug and eventually followed by Wackernagel, Pischel, Hillebrandt, Soderblom, Osthoff, Strauss, and others. Haug derived the word from *bṛh*, to grow, the word originally denoting upward extension, and thence enlarged in conception so as to denote "anything raised upward, be it the hand, the offering, the twig of holy *barhis* or *baresman*, or the prayer

1 *Vide Ibid.*, XIII. 4. 2. 8; *Taittirīya Brāhmaṇa*, II. 8. 9. 6-7, III. 12. 9.
2 *Vide Aitareya Brāhmaṇa*, II. 25; *Tāṇḍya Brāhmaṇa* IV. 1. 6, *Śatapatha Brāhmaṇa*, II. 1. 1. 5; *Aitareya Brāhmaṇa*, VII. 24.
3 Compare the discussion of the '*Catuṣpād Brahman*' in the *Chānd.* III. 18.

objectively conceived."[1] Griswold who works out the implications of Haug's view points out that this objective prayer or holy word led the way to the conception of the subjective *Brahman* in the sense of sacred knowledge, and from thence to the immanent *Brahman* in the form of "a latent power, like electricity, which is not only stirred up or rendered active at the time of the performance of a holy ceremony with the help of the hymns, chants, utensils of worship, and other contributory apparatus, but which is also exhibited as the transcendent energy that produces the world-order."[2] Oldenberg, the most staunch defender of the 'magic' theory, thinks that in the *Vedic* times, when the world was peopled with many gods and mysterious forces capable of producing happiness and misery, the most powerful man was the medicine man, who wielded the magic spell and produced whatever effect was desired. Then *Brahman* meant a magic spell. During the time of the *Brāhmaṇas* it referred to the sacred hymns used in the sacrifices. Perhaps some of these hymns were used as spells for producing magical effects. The word was slowly transferred to the central energy which produces the world. Max Muller holds the view that *Brahman* had the original meaning of what breaks forth or shines forth, that is, the word or speech.[3] On a careful examination of the *Brāhmaṇic* and *Upaniṣadic* passages as also certain indications in the *Avestic* and other Indo-Germanic religions, Hertel, who is the latest writer in the field, comes to the conclusion that the word *Brahman* is to be derived from the root *bhrāj*, to shine, and denoted originally 'fire', or some kind of a fiery substance. In the derivation of the word from *bhrāj* Hertel was partly anticipated by Henry, who took the word to originally signify the radiance and other qualities of the Sun.

The various stages in the evolution of the concept of *Brahman* set forth in the preceding paragraphs were already completed in the late-*Brāhmaṇic* period, so that we find the

1 Quoted from Belvalkar and Ranade's *History of Indian Philosophy*, Vol. 2, p. 347.
2 *Ibid*.
3 *Vide*, Max Muller, *Six Systems of Indian Philosophy*, pp. 52, 70, London (1899).

word suggesting a fundamental unity between the enlivening principle within and the eternal principle without, even in the earliest of our *Upaniṣadic* texts. The sages of the *Upaniṣads* based the reality of *Brahman* on the fact of spiritual experience, ranging from simple prayer to enlightened wisdom. The distinctions which they made in the nature of the ultimate reality were not so much logical as they were facts of spiritual experience.

The *Upaniṣads* do not represent so much a speculative system of philosophy as visions of the seers who are possessed of the spirit of *Brahman*. They do not perceive even the contradiction between the *Brahman* as qualified and the *Brahman* as non-qualified. The *Upaniṣads* describe *Brahman* as both qualified and non-qualified; though, of course, the description of the qualified *Brahman* is comparatively limited and scanty.

In the *Chāndogyopaniṣad*, we read, "Indeed, one must desire to know the Great......Where all other sorts of knowing, seeing, and hearing comes to an end—that is the Great."[1] The *Taittirīyopaniṣad* says, *Brahman* is truth, knowledge and infinity."[2] It further declares, "*Brahman* is, verily, the essence of existence. For truly on getting the essence, one becomes blissful."[3] *Brahman* is that whence these beings here are born, by which when born they live, and into which when return they enter.[4] It is sum and substance of the universe. It is imperishable,[5] blissful,

1 "भूमा त्वेव विजिज्ञासितव्यः...यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा।"

—*Chānd.* VII. 23-24.

2 "सत्यं ज्ञानमनन्तं ब्रह्म।"

—*Tait.* II. 1.

3 "रसो वै सः। रसं ह्येवायं लब्ध्वानन्दी भवति।'

—*Tait.* II. 7.

4 "यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत्प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व तद्ब्रह्मेति।"

—*Ibid.*, III. 1.

5 "तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि।"

—*Muṇḍ.* II. 2. 2.

immortal and shining.[1] It is called stainless, partless, and pure. It is the light of all lights.[2] *Brahman* is in fact below, above, in the front, in the back, in the south, and in the north, it is all this.[3] And also it is described as transcendental, peaceful, benign, and non-dual.[4] Besides, it is also held that all this is *Brahman*, this soul is *Brahman*.[5] In the *Bṛhadāraṇyakopaniṣad*, *Brahman*, and the *ātman* are not discussed separately. *Brahman* is throughout identified with the *ātman*. The *Upaniṣad* says, "*Brahman*, indeed, was this in the beginning. It knew the very *ātman* as *Brahman*."[6] The central teaching of the *Upaniṣads* is thought to be the omniscient *Brahman* who is nothing but the *ātman*.[7] *Brahman* is believed to be that great unborn soul who is undecaying, undying, immortal, fearless, *Brahman*.[8] In the *Chāndogyopaniṣad*, we read : "All this is *Brahman*. Tranquil, let one worship that all this originates from *Brahman*, dissolves into it, and breathes in it."[9] "*Brahman* is life; it is joy; it is

1 "आनन्दरूपममृतं यद्विभाति ।"

—*Ibid.*, II. 2. 7.

2 "हिरण्मये कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥"

—*Ibid.*, II. 2. 9.

3 ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥"—*Muṇḍ* II. 2. 11; and also cf. *Chānd.* IV. 10, VII. 25. 1.

4 "प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं...स आत्मा ।"

—*Māṇḍū.* 7.

5 "सर्वं ह्येतद्ब्रह्मायमात्मा ब्रह्म ।"

—*Ibid.*, 2.

6 "ब्रह्म वा इदमग्र आसीत्तदात्मानमेवावेदहं ब्रह्मास्मीति ।"

—*Bṛh.* I. 4. 10.

7 "योऽयमात्मेदममृतमिदं ब्रह्मेदं सर्वम् ।"

—*Ibid.*, II. 5. 19.

8 "स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्माभयम् ।"

—*Ibid.*, IV. 4. 25.

9 "सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ।"

—*Chānd.* III. 14. 1. along with Śaṁkara's commentary thereon.

ether."[1] The *Upaniṣad* further asserts that "the accomplisher of name and form, i.e., of all the world of experience is ether. That within which they (name and form) are, is *Brahman*. That is the immortal. That is the soul."[2]

Such descriptions of *Brahman*, as qualified, are often found in the *Upaniṣads*. But the description of infinite and attributeless *Brahman* can never be sufficient or complete—this has overtly or covertly been said throughout the *Upaniṣads*.

The ancient *Upaniṣads* most emphatically declare that *Brahman* cannot be characterised by any indicative marks, qualities or attributes. *Yājñavalkya* sums up his observations concerning the *ātman* not less than four times[3] in the celebrated formula: "He, however, the *ātman*, is not this, not this *(neti neti)*. He is incomprehensible, for he is not comprehended; indestructible, for he is not destroyed; unaffected, for nothing affects him; he is not fettered, he is not disturbed, he suffers no harm." "In truth, this great unbegotten soul does not grow old or decay, and is immortal, fearless, is *Brahman*."[4] "That it is, O *Gārgī*, which the wise call the imperishable; it is neither thick nor thin, neither short nor long, neither red (like fire) *nor fluid (like* water), neither shadowy nor dark, neither wind nor ether (space), not adhesive (like gum), without taste or smell, without eye or ear, without speech, without understanding, without vital force, and without breath, without mouth or size, without inner or outer; never consuming anything, nor consumed by any."[5]

1 "प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति ।" —*Ibid.*, IV. 10. 5.

2 "आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतं स आत्मा ।"

— *Chānd.*, VIII. 14. 1.

3 "स एष नेति नेत्यात्माऽगृह्यो नहि गृह्यतेऽशीर्यो नहि शीर्यतेऽसंगो नहि सज्यतेऽसितो न व्यथते न रिष्यति ।"

—*Bṛh.* III. 9. 26, IV. 2. 4, IV. 4. 22, IV. 5. 15.

4 "स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्म ।"

—*Ibid.*, IV. 4. 25.

5 "स होवाचैतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्वनाकाशमसंगमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कमप्राणममुखममात्रमनन्तरमबाह्यं न तदश्नाति किंचन न तदश्नाति कश्चन ।" —*Bṛh.* III. 8. 8.

"Verily, that Imperishable, O *Gārgī*, is unseen but is the seer, is unheard but is the hearer, unthought but is the thinker, unknown but is the knower. There is no other seer but this, there is no other hearer but this, there is no other thinker but this, there is no other knower but this. By this Imperishable O *Gārgī*, is space woven like warp and woof."[1]

The *Upaniṣads* abound in passages like the above. The subject-matter of the entire *Kenopaniṣad* is *Brahman*. The central idea of this *Upaniṣad* is that *Brahman* is other than the known and beyond the unknown.[2] Further, it has been stressed time and again that *Brahman* escapes all description, all definition. "That which cannot be expressed in words but by which the tongue speaks—know that to be *Brahman*. *Brahman* is not the being that people worship as this. That which is not comprehended by the mind, but by which the mind comprehends—know that to be *Brahman*. *Brahman* is not the being that people worship as this. That which is not seen by the eye, but by which the eye sees—know that to be *Brahman*. *Brahman* is not the being that people worship as this. That which is not heard by the ear but by which the ear hears—know that to be *Brahman*. *Brahman* is not the being that people worship as this. That which is not drawn by the breath, but by which the breath is drawn—know that to be *Brahman*. *Brahman* is not the being that people worship as this."[3] The *Kaṭhopaniṣad* echoes the same

1 "तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टृश्रुत श्रोत्रमतं मन्त्रविज्ञातं विज्ञातृ नान्यदतोऽस्ति द्रष्टृ नान्यदतोऽस्ति श्रोतृ नान्यदतोऽस्ति मन्तृ नान्यदतोऽस्ति विज्ञात्रेतस्मिन्नु खल्वक्षरे गार्ग्याकाशं ओतश्च प्रोतश्चेति ।" – *Bṛh*. III. 8. 11.

2 "अन्यदेव तद्विदितादथो अविदितादधि ।" —*Kena*. 1. 3.

3 "यद्वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥
यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥
यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥
यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वां विद्धि नेदं यदिदमुपासते ॥
यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ —*Kena*. I. 4-8.

idea that *Brahman* "cannot be attained either by speech or by mind or by eye."[1] The *Taittirīyopaniṣad* declares that *Brahman* is that "whence words return along with the mind, not attaining it."[2] This is why, the attributeless *Brahman* is explained sometimes by silence. *Śaṁkara* quotes an *Upaniṣadic* passage, preserved only in his commentary on the *Brahmasūtra*, that *Bādhva*, being questioned about *Brahman* by *Bāṣkalin*, explained the same by silence. "He said to *Bāṣkalin* : 'Learn *Brahman*, O friend,' and became silent. Then, on a second and third questioning, *Bādhva* replied : 'I am teaching you indeed, but you do not understand. Silence is that soul'"[3]

In describing the attributeless *Brahman*, we have already seen, the *Upaniṣads* employ, usually, the technique of negation. The *Muṇḍakopaniṣad* says that *Brahman* is that "which cannot be seen or seized, which has no root or attributes, no eyes or ears, no hands or feet ;...which is imperishable and the source of all beings."[4] The *Māṇḍūkyopaniṣad* asserts that *turīya* (the attributeless *Brahman*) is "not that which is conscious of the internal world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of sentiency, nor that which is simple consciousness, nor that which is insentient. It is unperceived, not related, incomprehensible, uninferable, unthinkable, ineffable."[5] In the *Īśopaniṣad*, *Brahman* is called without frame or sinews, unsullied, invulnerable, free

1 "नैव वाचा न मनसा प्राप्तुं शक्यो चक्षुषा ।"
—*Kaṭh*. II. 3. 12;
also cf. *Ibid*., I. 2. 23, and *Muṇḍ* III. 2. 3.

2 "यतो वाचो निवर्तन्ते, अप्राप्य मनसा सह ।"
—*Tait*. II. 4.1.

3 " स होवाचाधीहि भो इति स तूष्णीं बभूव । तं ह द्वितीये वा तृतीये वा वचन उवाच ब्रूमः खलु त्वं न विजानासि । उपशान्तोऽयमात्मा ।"
—*Brahmasūtra Śāṁkarabhāṣya*, III. 2. 17.

4 "यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥
—*Muṇḍ*. I. 1. 6.

5 "नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम्
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यम् ।
—*Māṇḍū*. 7.

from evil.[1] The *Chāndogyopanisad* holds that the *ātman* is "sinless, free from old age, free from death and suffering, without hunger or thirst."[2] The entire empirical order of things is subject to the laws of space, time, and causality, but *Brahman*, the self-sufficient and self-existent, in contrast with the empirical system of the universe, is not like it in space but is spaceless,[3] not in time but timeless,[4] not subject to but independent of the law of causality.[5]

It is evident from all that what is said above that *Brahman* is totally ineffable by the tongue and incomprehensible to the mind. *Brahman* is neither sun nor moon, neither star nor planet, neither god nor angel, neither man nor animal ; It is not earth, water, fire, air, or space ; It is not an object of perception ; It is completely different from all that is expressed by the tongue or thought of by the mind. We read in the *Bṛhadāraṇyakopaniṣad* that the learned and proud *Bālāki* approached king *Ajātaśatru* and said : "I will tell you about *Brahman*." He gave twelve descriptions of *Brahman* as the soul (*puruṣa*) in the sun, the moon, lightning, space, the wind, fire, water and so on ; but each time he was told that these deities occupy subordinate positions in the whole of nature. The king, then, instructed *Bālāki* about *Brahman* through the illustration of deep sleep, which is the negation of all attributes and is, at the same time, the source of the positive experiences of the waking and the dream states.[6]

Sometimes the *Upaniṣads* ascribe, in a poetic style, irreconcilable attributes to *Brahman* for the simple reason of negating in It all the empirical predicates. The *Kaṭhopaniṣad* says : "Though sitting still, It travels far ; though lying down, It goes

1 "स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम् ।"
—*I'sa.* 8.

2 "एष आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोकोविजिघत्सोऽपिपासः ।"
—*Chānd.* VIII. 1. 5.

3 *Vide Bṛh.* III. 8. 7, IV. 2. 4; *Chānd.* VII. 25; *Kaṭh.* I. 2. 20, 22, II. 1. 4, II. 3. 4; *Śvet.* III. 20, VI. 17, III. 11, 21, VI. 19, VI. 5; *Muṇḍ* III. 2. 5.

4 *Vide Bṛh.* IV. 4. 15-17; *Maitr.* VI. 15; *Kaṭh.* I. 2. 14, II. 1. 5, 12, 13, II. 2. 6.

5 *Vide Bṛh.* IV. 4. 20, III. 9. 28; *Kaṭh.* I. 2. 14, 18; *I'sa.* 12-14..

6 *Vide Bṛh.* II. 1.

everywhere. Who but myself can know that luminous *ātman* who rejoices and rejoices not."[1] In the *Īśopaniṣad*, we read: "That non-dual *ātman*, though never moving, is swifter than the mind. The senses do not reach it as it is ever ahead of them. Though itself standing still, it outstrips those who run. In it the god of the wind interweaves the primal waters. It moves, and it moves not; it is far, and it is near; it is within all this, and it is also outside all this."[2] The diverse identification and constititution of this non-dual *ātman* are further expressed in the verses: "As fire, he burns; he is the sun. He is the bountiful raingod; He is the wind. He is the earth, matter, god. He is being and not-being and what is immortal."[3] "What that is, know as being and non-being, as the supreme object to be desired, as the highest beyond the reach of man's understanding."[4]

Here the opposite predicates of nearness and distance, of repose and movement, of being and non-being, are ascribed to *Brahman* in such a manner that they mutually cancel one another, and serve only to illustrate the impossibility of conceiving *Brahman* by means of empirical definitions.[5]

Two results follow from all the investigations hitherto made into the nature of *Brahman*. First is this that all discussions

1 "आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥"

—*Kath*. I. 2. 21.

2 "अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥
तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥"

—*Iśa*. 4-5.

3 "एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष
वायुरेष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ।"

—*Praśna*. II. 5.

4 "एतज्जानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ।"

—*Muṇḍ*. II. 2. 1.

5 *Vide*, Deussen, *The Philosophy of the Upaniṣads*, p. 149.

about the nature of *Brahman*, in the *Upaniṣads*, consummate in "*neti neti*", "not this, not this". In other words, the *Upaniṣads* first posit *Brahman* as qualified, and, then, by the technique of negation, It is actually told as non-qualified, indeterminate, and also beyond the reach of tongue and the mind. Secondly, *Brahman* is ultimately called non-different from the *ātman*. The *Bṛhadāraṇyakopaniṣad* reiteratedly declares: "That which is immediately present and directly perceived is *Brahman*. That is the soul within all things."[1]

Realisation of the Supreme—the ultimate goal of life

At the heart of the world without is *Brahman*; at the heart of the world within is *ātman*. And *Brahman* and *ātman* are one. But the *Upaniṣads* do not end with a mere theory of existence. They do not even begin with it. For everywhere their ultimate appeal is not to the intellect, but to the will. They would have men not only understand, though that is important, but do. And the one thing they would have them do is to realise the Supreme. And what is to realise the Supreme? Put most simply, it is to enter into union with *Brahman* or to realise the *ātman*. Union with *Brahman* or realisation of the *ātman*, the *Upaniṣads* declare, is the ultimate goal of life.[2]

What is the nature of this, *Brahmasākṣātkāra*, realisation of *Brahman*, or *ātmasākṣātkāra*, realisation of the *ātman*? The *Bṛhadāraṇyakopaniṣad* declares that where there is the only *ātman*, one without a second, there is the union with *Brahman*. This is man's highest goal; this is his highest achievement;

1 "यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः।"

Bṛh. III. 4. 1.

2 Cp. Edmond Holmes: "The unity of the all-pervading life, in and through its own essential spirituality—the unity of the trinity of God and Nature and Man—is from man's point of view, an ideal to be realised rather than accomplished fact. If this is so, if oneness with the real, the universal, the divine self, is the ideal end of man's being, it stands to reason that self-realisation, the finding of the real self, is the highest task which man can set himself."—Quoted from Radhakrishnan's *The Principal Upaniṣads*, p. 948.

this is his highest world, this is his highest bliss.[1] It further avers that "where there is duality, as it were, there one sees the other...... But where everything has become just one's own self, by what and whom should one see...... Such, verily, is immortality."[2] This is the ultimate goal, the highest good. The *Kaṭhopaniṣad* calls it "the end of the journey, the supreme abode of the all-pervading."[3] It further says that "beyond the soul there is nothing. That is the end of the journey; that is the ultimate goal."[4]

Self-realisation is characterised by unalloyed joy and freedom. It is the life eternal. He who happens to realise it lives, moves, and has his being in *Brahman*. He becomes firmly established in *Brahman*. "He attains to the world of *Brahman*,"[5] says the *Chāndogyopaniṣad*. "He becomes one with *Brahman*."[6] "He sees the immortal *Brahman* in front and behind, to the right and to the left, above and below."[7]

Brahmasākṣātkāra liberates man from the thraldom of body and mind. Hunger and thirst do not torment him, disease and death do not rob him of his happiness. So long as he lives in the physical body, he is no doubt subject to the physical

1 "सलिल एको द्रष्टाऽद्वैतो भवति....एषास्य परमा गतिरेषास्य परमा संपदेषोऽस्य परमो लोक एषोऽस्य परम आनन्दः ।"
—*Bṛh.* IV. 3. 32.

2 "यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति....यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन कं पश्येत्...एतावदरे खल्वमृतत्वमिति ।"
—*Ibid.*, IV. 5. 15.

3 "सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ।"
—*Kaṭh.* I. 3. 9.

4 "पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः ।"
—*Ibid.*, I. 3. 11.

5 "ब्रह्मलोकमभिसंपद्यते ।"
—*Chānd.* VIII. 15. 1.

6 "ब्रह्म वेद ब्रह्मैव भवति ।"
—*Muṇḍ.* III. 2. 9; *Bṛh.* IV. 4. 25.

7 "ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण । अधश्चोर्ध्वं प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ।"
—*Muṇḍ.* II. 2. 11.

conditions; but he is free from their tormenting effects, because of his being established in *Brahman*. The physical conditions cannot disturb his peace and destroy his happiness. Likewise he wins over sorrow, old age, death, and delusion.[1] He sees no death, no sickness and no fatigue.[2] Realisation of *Brahman* loosens all ties, dispels all doubts, and melts away all actions.[3] He who realises the ultimate truth is not burnt; but he is released.[4] The *Śvetāśvataropaniṣad* says that "by knowing *Brahman*, one is released from all fetters."[5] The *Maitrāyaṇyupaniṣad* holds that he whose thought is fixed on *Brahman*, is free from bondage.[6] The *Kaṭhopaniṣad* maintains that realising the *ātman* as it truly is—great and infinite—man becomes a *dhīra*; he surpasses himself and grieves no more.[7] It further goes on to say that he who realises the *ātman*, reaches that goal from which there is no return to the womb of the mother.[8] The *Īśopaniṣad* tells us that "he who sees all beings in his own self and his own self in all beings, he does not shrink away from this self."[9] It further continues to say that "when, to one

1 "अशयनायापिपासे शोकं मोहं जरा मृत्युमत्येति ।"

—*Bṛh.* III. 5. 1.

2 "न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताम् ।"

—*Chānd.* VII. 26. 2.

3 "भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥"

—*Muṇḍ.* II. 2. 8.

4 "स न दह्यतेऽथ मुच्यते ।"

—*Chānd.* VI. 16.2.

5 "ज्ञात्वा देवं मुच्यते सर्वपाशैः ।"

—*Śvet.* II. 15.

6 "यद्येवं ब्रह्मणि स्यात्ततको न मुच्येत बन्धनात् ।"

—*Maitr.* VI. 34.

7 "महान्तं विभुमात्मानं मत्वा धीरो न शोचति ।"

—*Kaṭh.* II. 1. 4; also cf. *Chānd.* VII. 1. 3, VIII. 4. 1.

8 "स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥"

—*Kaṭh* I. 3. 8.

9 " यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥"

—*Īśa.* 6.

who knows, all beings have, verily, become one with his own self, then what delusion and what sorrow can be to him who has seen the oneness."[1]

The enlightened one gets immortality. "By discerning the eternal soul, one is liberated from the mouth of death,"[2] says the *Kaṭhopaniṣad*. It further declares : "When all desires that dwell within the human heart, are cast away, then a mortal becomes immortal, and here he reaches *Brahman*. When all the knots that fetter here the heart, are cut asunder, then a mortal becomes immortal."[3] The *Praśnopaniṣad* avers that the wise one attains to that which is tranquil, unaging, immortal, fearless, and supreme.[4] The *Muṇḍakopaniṣad* affirms that "he, verily, who knows the Supreme, becomes the Supreme himself. In his family, no one who does not know *Brahman*, will be born. He crosses over sorrow. He crosses over sins. Liberated from the knots of the secret place (of the heart), he becomes immortal."[5] "He who is established in *Brahman*, attains immortality,"[6] affirms the *Chāndogyopaniṣad*. The *Śvetāśvataropaniṣad* holds that "those who know the ultimate essence of all

1 "यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ।"

—*Īśa*. 7.

2 निचाय्य तन् मृत्युमुखात्प्रमुच्यते ।"

—*Kaṭh*. I. 3. 15; also cf. *Ibid*., II. 3. 8.

3 "यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥
यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवति.........॥"

—*Kaṭh*. II. 3. 14-15; also cf. *Bṛh*. IV. 4. 7.

4 "अन्वेति विद्वान्यत्तच्छान्तमजरममृतमभयं परं चेति ।"

Praśna. V. 7; also cf. *Ibid*., III. 12, VI. 5.

5 "स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥"

—*Muṇḍ*. III. 2. 9.

6 "ब्रह्मसंस्थोऽमृतत्वमेति ।"

—*Chānd*. II. 23. 1; also cf. *Ibid*., I. 4. 4.

existence become immortal."[1] The *Īśopaniṣad* says that "by the knowledge and realisation of *Brahman*, one attains immortality."[2] The *Maitrāyaṇupaniṣad* declares, "Having seen *Brahman*, one goes to immortality, assuredly."[3] The *Kenopaniṣad* asserts that "the wise, departing from this world, become immortal."[4]

The fruit of self-realisation is bliss. It proceeds from the divine and immortal core of the human personality. In contrast with physical and mental pleasures which originate from without, spiritual happiness which we call bliss, originates from within. Bliss and *Brahman* are one.[5] What a beautiful exposition of this divine bliss is found in the *Taittirīyopaniṣad*: "He is, verily, bliss; man, verily, becomes blissful by getting this bliss."[6] Likewise the *Kaṭhopaniṣad* says: "Having attained what is verily the blissful, he (the attainer) rejoices."[7] "He who realises the bliss of *Brahman*, never fears from anything at all."[8] Some idea of this bliss may be gathered from the various degrees of it described in the *Bṛhadāraṇyaka* and *Taittirīya Upaniṣads*. The *Bṛhadāraṇyaka* says that the bliss of *Brahman* is 100 x 100 x 100 x 100 x 100 = 10000000000 times the happiness of the happiest man of the world.[9] According to

1 "य एतद्विदुरमृतास्ते भवन्ति ।"

—*Śvet*. III. 1, 7, 10, 13; IV. 17, 20.

2 "विद्ययामृतमश्नुते ।"

—*Īśa*. 11, 14; also cf. *Maitr*. VII. 9.

3 "अथ खल्वेनं दृष्ट्वाऽमृतत्वं गच्छति ।"

—*Maitr*. VI. 24.

4 "धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ।"

—*Kena*. I. 2; also cf. II. 4.

5 "आनन्दो ब्रह्मेति व्यजानात् ।"

—*Tait*. III. 6. 1.

6 "रसो वै सः । रसं ह्येवायं लब्ध्वानन्दी भवति ।"

—*Ibid*., II. 7; also cf. *Chānd*. VII. 10. 1, *Bṛh*. I. 5. 19, *Maitr*. VI. 33.

7 "स मोदते मोदनीयं हि लब्ध्वा ।"

—*Kaṭh*. I. 2. 13.

8 "आनन्दं ब्रह्मणो विद्वान् न विभेति कदाचनेति ।"

—*Tait*. II. 4. 1, II. 9. 1.

9 *Vide Bṛh*. IV. 3. 32-33.

the *Taittirīya*, it is 100 x 100 x 100 x 100 x 100 x 100 x 100 x 100 x 100=1000000000000000000 times the happiness of the happiest man.[1] This bliss of illumination which realisation of *Brahman* occasions, baffles all description and calculation. It is something entirely incomprehensible. *Brahman* being blissful is of the greatest value. In reaching the richness of *Brahman*, we reach our highest fulfilment, i.e., eternal peace and unsurpassable bliss.[2]

The *Upaniṣads* exhort us to realise *Brahman* here and now. *Brahman* can be realised here and now, because It is the soul of our soul; the human body and mind cannot be put to a nobler purpose. *Yama* has been all along engaged in imparting this knowledge and stimulus to *Naciketas* and through him to all humanity. *Yama* says to *Naciketas*, in the *Kaṭhopaniṣad*, "If one is able to realise *Brahman* here, in this very world, before the fall of the body, one achieves true life-fulfilment. But if one fails in this, then one has perforce to get embodied again in the worlds of manifestation."[3] The *Kenopaniṣad* also communicates this truth to us: "For one who realises *Brahman* in this world, there is true life. For one who does not so realise It, great is the loss. Discovering the *ātman* in every single being, the wise ones, dying to this world of sense-experience, become immortal."[4] Realising the *ātman* as their true nature, the wise ones who have achieved the highest elevation of spirit recognise their oneness with every being; and by this rising above the given world of the ego and senses, the world which is subject to change and mortality, by thus using it not as the final goal but only as a strategic base, they achieve immortality; they achieve true life in which the shadows of death weave no patterns, unlike

1 *Vide Tait*. II. 8.

2 Cf. *Kaṭh*. II. 2, 12-13.

3 "इह चेदशकद्बोद्धुं प्राक् शरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥"

—*Ibid.*, II. 3. 4.

4 "इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥"

—*Kena*. II. 5; also cf. *Bṛh*. IV. 4. 13-15.

the false life of ego which is but the darkness of spiritual blindness and also of death, hazily lit up with a trace of the light of the eternal *ātman*.

'Truth is to be realised here and now, in this very life'— is a great pronouncement of the *Upaniṣadic* sages. The *Upaniṣads* sound the clarion call of struggle and alertness : "Arise! Awake ! enlighten yourself by resorting to the great sages."[1] We are, in this verse, asked to carry on our search with indomitable will and indefatigable courage until the goal, the realisation of the Supreme, is reached.

The life properly lived leads to the Supreme

By a properly lived life, we mean a life of virtue and discipline. It is this life which is said to be *sine qua non* of spiritual advancement and realisation. There are several passages in the *Upaniṣads* which emphasise the need for acquiring the requisite moral qualities. The *Praśnopaniṣad* tells us, "To them alone is this world of *Brahman*, in whom austerity, chastity, and truth are established."[2] It asserts later on, "The seeker endowed with austerity chastity, and faith, experiences greatness."[3] It further declares, "Varily, he dries up even to the roots, who speaks untruth."[4] The *Kathopaniṣad* avers, "Not he who has not ceased from bad conduct, not he who is not tranquil, not he who is not composed, not he who is not of peaceful mind, can obtain the *ātman* by sheer intelligence alone."[5] It further says, "He, however, who has no understanding, who is unmindful and ever impure,

1 "उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

—*Kaṭh*. I. 3. 14.

2 "तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ।"

—*Praśna*. I. 15.

3 "स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ।"

—*Ibid*., V. 3.

4 "समूलो वा एष परिशुष्यति योऽनृतमभिवदति ।"

—*Praśna*. VI. 1.

5 "नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ।

—*Kaṭh*. I. 2. 24.

reaches not the goal, but goes on to reincarnation. He, however, who has understanding, who is mindful and ever pure, reaches the goal from which he is not born again. He, however, who has the understanding of a chariot-driver and controls the reins of his mind, he reaches the end of the journey, that supreme abode of the all-pervading."[1] Furthermore, it pronounces, "When all desires that dwell within the human heart, are cast away, then a mortal becomes immortal, and even here he attains to *Brahman*."[2] The *Muṇḍakopaniṣad* holds that "this *ātman* can be realised by the constant practice of truth, self-control, true knowledge, and chastity. The self-controlled ones, freed from sin, realise, it, the luminous and the pure one, within their own being."[3] It, further admonishes, "This *ātman* cannot be obtained by one destitute of fortitude, nor through heedlessness, nor through a false notion of austerity. But he who strives by these means, provided he knows, this *ātman* of his enters the abode of *Brahman*."[4] The *Kenopaniṣad* tells us, "Of this wisdom, austerity, self-control, and dedicated work, are the

1 "यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥
यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥
विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥"

—*Ibid.*, I. 3. 7-9.

2 "यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥"

—*Ibid.* II. 3. 14.

3 "सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥"

—*Muṇḍ.* III. 1. 5.

4 "नायमात्मा बलहीनेन लभ्यो न च प्रमादात्तपसो वाप्यलिंगात् ।
एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥"

—*Ibid.* III. 2. 4.

foundations."[1] The *Bṛhadāraṇyakopaniṣad* assures us that "having become calm, self-controlled, quiet, patiently enduring, and collected, one realises the *ātman* just in the *ātman*."[2] The *Chāndogyopaniṣad* impresses upon us to acquire the virtues of austerity, alms-giving, uprightness, harmlessness, and truthfulness.[3] The following passage from this very *Upaniṣad* is specially instructive : "He who according to rule has learned the *Veda* from the family of a teacher; in time left over from doing work for the teacher; he who, after having come back again, in a home of his own continues the study of what he has learnt in a clean place and produces (sons and pupils); he who has concentrated all his senses upon the *ātman*; he who is harmless towards all things elsewhere than holy places, he, indeed, who lives thus throughout his length of life, reaches the abode of *Brahman* and does not return hither again, yea, he does not return hither again."[4]

Since the end of philosophy, as understood by the *Upaniṣadic* sages, is not mere intellectual exercise, nor the acceptance of a belief or dogma, these moral virtues are insisted upon, which, when yoked to a passionate desire to realise the ultimate reality, take man to the Supreme.

Therefore, we require much intensive training in moral purity, alertness, and concentration. In the absense of this training of body and mind, our search for spiritual truth will be vain. The mind will be drawn away from the search by distractions, by desires, and by laziness. The desire for

1 "तस्यै तपो दमः कर्मेति प्रतिष्ठा ।"

—*Kena*. IV. 8.

2 "शान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वाऽऽत्मन्येवात्मानं पश्यति ।"

—*Bṛh*. IV. 4. 23.

3 "अथ यत्तपो दानमार्जवमहिंसा सत्यवचनमिति ता अस्य दक्षिणाः ।"

—*Chānd*. III. 17. 4.

4 "आचार्यकुलाद्वेदमधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि सर्वेन्द्रियाणि संप्रतिष्ठाप्याहिंसन्त्सर्वभूतान्यन्यत्र तीर्थेभ्यः स खल्वेवं वर्तयन्यावदायुषं ब्रह्मलोकमभिसंपद्यते न च पुनरावर्तते न च पुनरावर्तते ।"

—*Chānd*. VIII. 15. 1.

name and fame may come, various other desires also may come to distract the mind; but the spiritual seeker has to keep himself to the straight and narrow path, which is compared to walking on the edge of a razor.[1] "For strait is the gate and narrow is the way that leads to perfection," says Jesus Christ. This is the training that was undergone by the sages of the *Upaniṣads* and this is the training that we also must undergo, if we wish to equip our minds for the realisation of the *ātman*.

Thus, there is no denying the fact that by appropriate training and discipline of body and mind, we are able to achieve high levels of truth and excellence. In fact, greatness in any field is never achieved without tremendous inner discipline. Energy disciplined is energy increased; and in the spiritual field, such increase is both in quantity and quality. That is the nature of all energy, physical as well as non-physical. The psychic energy in the human system can be raised to the highest level in quality and quantity only through inner cultivation; there is no other way, say the *Upaniṣads* time and again. The sooner we realise this truth, the sooner our young people grasp the meaning of this vital ideal, the better for us and the better for the nation. Self-discipline is the way to achieve strength of will, breadth of sympathy, loftiness of character, and consequent all round social and spiritual efficiency. With a trained mind, man achieves the joys of health and character, knowledge and beauty, culture and civilisation; with a trained mind, he can also rise above all relativity and achieve the delights of transcendental experience of the Supreme.

The life to be lived properly needs a single-minded devotion to truth like that of *Naciketas* who remained unimpressed by the alluring prospects held out by *Yama*.[2] His mind sought truth and nothing short of truth, and not profit, comfort, and pleasure; and this was a firm conviction with him and not a mere hearsay. With a mind which was 'unshakable like

1 "क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ।"
—*Kaṭh*. I. 3. 14.

2 Cf. *Kaṭhopaniṣad*, I. 1. 23-25.

a mighty lake',[1] in the words of *Śaṁkara*, *Naciketas* replied to *Yama* : "These (all the pleasures you have enumerated) are transient, O Death ! they also wear out the vigour of all the sense-organs of mortal man. Moreover, all life is only little. Let thy chariots, dance, and song, remain with thee only."[2]

Naciketas rejects sense pleasures first because they are transient, and secondly because indulgence in them beyond a certain measure wears out the vigour of sense-organs, and arrests the onward march of the soul to self-realisation and self-consummation. So *Naciketas* continues, "Man is never satisfied with wealth."[3] Man seeks wealth to satisfy his urge to physical or mental pleasure. Desire seeks satisfaction; wealth helps him to get this satisfaction. If unchecked by spiritual and ethical values and disciplines, this urge to pleasure in him becomes an endless urge ; every satisfaction raises a series of more urges to pleasure in its place. Desires chase satisfactions, and satisfactions chase desires, leaving man an increasing fraction of a personality and a prey to unethical proclivities. The ideal of a complete and integral man recedes far into the background.

Naciketas' meaningful assertion 'man is not satisfied with wealth' has for its positive corollary the idea that the unchecked pursuit of wealth and sensate satisfactions does not express the true glory of the human spirit. That glory will find expression only through man's control of his sensate nature. This is renunciation, which is the eternal message of the *Upaniṣads* ; it is renunciation of the trivial and the finite, and manifestation of the large and the infinite. Ordinary man seeks freedom of the senses; the *Upaniṣads* teach him to seek freedom from the senses. True freedom and delight come to man only through renunciation. Joy is to be sought, but not joy

1 *Vide Śaṁkara's* commentary on the *Ibid.*, I. 1. 25.

2 "श्वोभावा मर्त्यस्य यदन्तकैतत्सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥"

– *Kaṭh*. I. 1. 26.

3 "न वित्तेन तर्पणीयो मनुष्यः ।"

—*Ibid.*, I. 1. 27.

that hides a rumbling moan within. The *Īśopaniṣad*, therefore, asks man to 'enjoy through renunciation'.[1]

Naciketas, let us remember, was not a kill-joy ascetic pursuing sterile ascetic ways. He loved life and its joys; but he loved truth more than both, and pursued it single-mindedly, so that the life he lived might be the true life, and the joys he experienced might be the true joys.

It was this burning desire for self-realisation, which pleased *Yama* to teach *Naciketas* the knowledge of the *ātman* with a pointed reference to the good life as the ethical precondition to spiritual striving and realisation. *Yama* says, "One thing is *śreyas* (the good) and quite different indeed is *preyas* (the pleasant). Leading to different ends as they do, they both bind man. The good befalls him who accepts the good, but falls he away from the goal who chooses the pleasant."[2] The term *preyas* means that which is pleasant, immediately attractive; the term *śreyas* means that which conduces to true welfare, which is ultimately beneficial. Every human being is bound by *śreyas* and *preyas*. This bondage arises from the impelling force of desire within man, which makes him resort to the one or the other, according to the constitution of his mind. They lead to different ends so that if he chooses one of them he is far away from the other. The unbridled pursuit of sensate satisfactions is not the way to the realisation of one's spiritual nature. By pursuing his spiritual nature man becomes good, he becomes ethically perfect and spiritually illumined. All moral evolution is the fruit of spiritual awareness; whereas, mere physical awareness makes for self-centredness, competition, and exploitation. Those who resort to *preyas* miss the goal, the achievement of true freedom through the realisation of the *ātman*, the eternal ever-pure soul. Such a person says *Śaṁkara* in his commentary on the afore-said

1 "तेन त्यक्तेन भुञ्जीथाः।"
—*Īśa*. 1.

2 "अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः।
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते॥"
—*Kaṭh*. I. 2. 1.

verse is *adūradarśī*, short-sighted, and *vimūḍha*, utterly foolish. Amplifying this idea, *Yama* says, "Both *śreyas* and *preyas* approach man; the *dhīra* (wise man), examining the two well, discriminates between them. The wise man verily prefers *śreyas* to *preyas*; but the foolish man chooses *preyas* through love of gain and attachment."[1]

Man is free to choose *śreyas* or *preyas;* the *Upaniṣad* picturesquely expresses the idea by saying that each of them approaches man and tries to capture his attention and interest. Of the two, *preyas*, which conduces to immediate profit and pleasure, is outwardly more attractive; but its inside is hollow, which time alone will reveal. *Śreyas*, on the other hand, although involves some initial privation, conduces to man's abiding welfare; its attractions are in the solid worth hidden in its depths, not on the surface. A little diving is necessary to reach those attractive depths. The wise man exercising his discrimination, carefully examines the two by turning them upside down, going round them, as the *Upaniṣad* puts it. Outward appearances may be deceptive; he wants to be assured that what appears is also what is; and he has the patience to wait; his hunger for truth can silence all his hunger for lesser things. He therefore chooses *śreyas*. But the fool or the dull-witted chooses *preyas*. Why does he do so ? Because he possesses no power of discrimination, nor the patience to wait; he does not need these either; he wants results immediately. He is not in search of truth. What then does he seek ? He seeks acquisition and preservation which express the entire range of man's worldly propensities, of which the two basic ones are greed and attachment. But those who do so discriminate, reject *preyas* as trivial and choose *śreyas*; they are prepared to pay the price of such a choice, the price of having chosen a path which is like 'walking on the edge of a razor', as *Yama* tells us. In such a choice is found blended high intelligence and great courage, a rare combination in the

1 "श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥"

—*Kaṭh*. I. 2. 2.

human character. *Yama* eulogises *Naciketas* for possessing such a character : "Thou hast, O *Naciketas*! renounced after due deliberation, all those dear and attractive objects of desire which were within thy reach. Thou hast not gone into this way of infatuation for wealth in which many men get drowned"[1]

Yama now identifies *śreyas* with *vidyā*, spiritual knowledge, and *preyas* with *avidyā*, spiritual ignorance, and contrasts the former with the latter : "Wide apart and leading to different ends are these two, ignorance and what is known as knowledge. I consider thee, *Naciketas*, an aspirant for knowledge, since the prospect of so much pleasure could not shake thee."[2] This ignorance, we must note, is not the ordinary ignorance of facts and formulae, but it means spiritual blindness. It is ignorance, because it fails to take note of the most primary datum of all experience, namely the soul. Materialism commits this blunder; it submerges man in the not-soul. It confines man to the world of sensate realities and values. It is the world of darkness or unawareness, the world of finitude, change, and death.[3] The path of *preyas* is the path that leads to spiritual bondage, to absorption in this finite world; it is the path which takes man away from light and life. The path of *śreyas*, on the other hand, is the path that leads to light and life, to the infinite and the eternal. It is the secret of proper living, which leads, of necessity, to the Supreme, viz., *Brahman*.

1 "स त्वं प्रियान्प्रियरूपांश्च कामानभिध्यायन्नचिकेतोऽत्स्राक्षीः ।
नैतां सृंकां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥"
—*Kaṭh*, I. 2. 3.

2 "दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त: ॥"
—*Ibid.*, I. 2. 4.

3 Cp. "असूर्या नाम ते लोका अन्धेन तमसावृताः ।"
—*Īśa*. 3.

Human life and divine life not antithetical

The human and the Divine are not two separate realities, antithetical to each other, but two aspects of one and the same thing, one reality viewed from two different points of view—individual and universal. In the *Upaniṣads*, the idea is nowhere perhaps more simply and attractively stated than in the famous dialogue of *Uddālaka* and *Śvetaketu*.[1] In this dialogue the identity of human life and divine life is explicitly and reiteratedly asserted in the words, "*tat tvam asi*", "That thou art".

Studying man, the *Upaniṣads* found that the finite man becomes more and more rarefied as we go deeper into him, revealing at last a permanent and infinite reality as his true soul. Each one of us presents himself or herself as a finite man to the external world, but behind that finite man is an infinite and eternal man. Behind man the known, is 'man the unknown'. And this 'man the unknown' is a singular, as the 'man the known' is plural, and man is essentially that singular reality. Man is a finite presentation on the surface, but infinite in the depths.[2] It is this discovery which is summed up in the powerful language of the *Upaniṣads*, "*tat tvam asi*". The *Upaniṣads* inform man that he is not finite; that he is not the limited, truncated thing he considers himself to be. He seems to be limited, because he is viewed, or he views himself, through the limitations of the body and the senses. In his essential nature, however, he is pure being, pure consciousness, and pure bliss—*saccidānanda*—and, as such, he is one with all. Pure consciousness cannot be divided; it only appears to be divided by the

1 *Vide* the *Chāndogyopaniṣad*, VI. 8. 7 to VI. 16. 3.

2 Cp. "But whatever may be the name and nature of his religious creed, *Man's ideal* of human perfection has been based upon a bond of unity running through individuals culminating in a supreme Being who represents the eternal in human personality."—Tagore, *The Religion of Man*, p. 91.

Pringle Pattison says that "in the conditions of the highest human life we have access, as nowhere else, to the inmost nature of the divine. 'God manifest in the flesh' is a more profound philosophical truth than the loftiest flight of speculation that outsoars all predicates and for the greater glory of God, declares Him unknowable."—*Idea of God*, p. 157, Edinburgh (1920).

manifesting media of bodies and minds. But it is ever one and non-ephemeral—*anejat ekam*, as the *Īśopaniṣad* puts it.[1]

The *Upaniṣads* summon man to realise the Divine embedded in human life and experience. Man's true excellence consists in the realisation of the unity and harmony of the Divine and the human. Verily, human life and divine life are not at all antithetical. The Divine is the true nature of the human. Man as man must needs realise his true nature, immortal and divine, in his life.[2] This alone is his true progress; this alone is his true religion.

The *Upaniṣads* boldly proclaim that divine life is the prerogative of human life. The Divine is the soul of every man and woman and child. It is the true nature of man; it is also the true nature of all animals, but they cannot realise it. It is only man with his unique psycho-physical system, aided by the psycho-social environment created by himself in the course of his evolution that has the capacity to realise this truth. The sages experience no antithesis between the human and the Divine; they see the Divine in the human; and they try to capture and communicate this vision in snatches of poetry.

The identity of human life and divine life is registered in the following famous passages of the *Upaniṣads* :

"This *ātman* is *Brahman*, the all-perceiving."[3]

"*Brahman*, which is immediately present and directly perceived, is the *ātman* of all things."[4]

"Verily, that great unborn *ātman*, undecaying, undying, immortal, fearless, is *Brahman*."[5]

1 *Īśa*. 4.

2 Cp. Shakespeare :
Men must endure
Their going hence, e'en as their coming hither ;
Ripenness is all.

3 "अयमात्मा ब्रह्म सर्वानुभूः ।"
—*Brh.* II. 5. 19.

4 "यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः ।"
—*Ibid.* III. 4. 1.

5 "स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्म ।"
—*Ibid.*, IV. 4. 25.

"The *ātman* seated in the cavity of the heart is nothing but *Brahman*."[1]

"That person who is seen in the eye, he is the *ātman*. That is immortal, the fearless. That is *Brahman*."[2]

"Verily, what is called space is the accomplisher of name and form. That within which they are, is *Brahman*. That is the immortal. That is the *ātman*."[3]

"*Brahman* is *ātman*."[4]

"He who is this *Brahman* in man, and who is that in the sun, those are one."[5]

"He (i.e. *ātman*) is *Brahman*."[6]

"All this universe is verily, *Brahman ;* this *ātman* is *Brahman*."[7]

"The *ātman* which pervades all things ... that is *Brahman*."[8]

The *Muṇḍakopaniṣad* uses the terms "*Brahman*" and "*ātman*" interchangeably and indifferently.[9]

1 "एष म आत्माऽन्तर्हृदय एतदब्रह्म ।"

—*Chānd*. III. 14. 4.

2 "य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतदब्रह्मेति ।"

—*Ibid* , IV. 15. 1.

3 "आकाशो वै नाम नामरूपयोर्निर्वहिता
ते यदन्तरा तदब्रह्म तदमृतं स आत्मा ।"

—*Chānd*. VIII. 14. 1.

4 "तदब्रह्म स आत्मा ।"

—*Tait*. I. 5. 1.

5 "यश्चायं पुरुषे यश्चासावादित्ये स एकः ।"

—*Ibid*., II. 8;

III. 10; also cf. *Chānd*. III. 13. 7; *Muṇḍ*. II. 1. 10.

6 "एष ब्रह्म ।"

—*Ait*. V. 3; also cf. III. 13.

7 "सर्वं ह्येतदब्रह्मायमात्मा ब्रह्म ।"

—*Māṇḍū*. 2.

8 "सर्वव्यापिनमात्मानं...तद्ब्रह्म ।"

—*Śvet*. I. 16.

9 *Vide Muṇḍ*. II. 2. 5, II. 2. 7, II. 2. 9.

The *Kaṭhopaniṣad* speaks of the realisation of the unity of the *ātman* : "As pure water poured into pure water becomes pure water only, so becomes, O *Gautama*!, the *ātman* of the sage who realises *Brahman*."[1] Tagore echoes the self-same idea in a poetic language, "The individual I am attains its perfact end when it realises its Freedom of harmony in the Infinite I am."[2]

If human life and divine life are one, if *Brahman* and *ātman* aie one, if the world is spiritual and divine through and through, then certain results follow for the life and destiny of man. It at once unifies the external and the internal, the secular and the spiritual, fields of human life ; it unifies science and religion. The discords and conflicts, arising from partial views of reality, become resolved in the light of this total vision, making possible a comprehensive spirituality in which the believer and the non-believer, the theist and the agnostic, the religious man and the scientist, the contemplative and the worker, become transformed into fellow-seekers of truth.

The essential divinity of life

We generally identify ourselves with our narrow limited selves, and refer to spiritual experience as something given or revealed to us, as though it did not belong to us. We separate the power of spiritual apprehension from the rest of our nature, and refer to it as something divine. Such a separation is unfair to humanity. The insight of the best moments reveals the essential divinity of life. It is wrong to regard human life as its very essence when it is least inspired, and not its true essence when it is most. If our life finds in these moments of vision its supreme satisfaction, and is intensely alive while they last, then that life is our true life. We cannot limit our being to the physical or the vital, the customary or the conventional. The divine in us is the source and perfection of our life.

1 "यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ।"

—*Kaṭh*. II. 1.15.

2 Rabindranath Tagore, *Sādhanā*, p. 85, London (1946).

Verily, the *Upaniṣads* give us visions of the true excellence of life as consisting in the realisation of its essential divinity. The *Īśopaniṣad* proclaims the divinity of man and nature, and the inherent divinity of life.[1] What is this essential divinity of life? It is its inborn divine nature, birthless, deathless, pure, and holy. Man is specially fitted for this great adventure. He has certain advantages, and when he starts using these advantages he is able to rise to the highest glory of man. The *Upaniṣads* tell us that wealth and power are not the highest good of mankind; they do not constitute the highest level of spiritual life.[2] The *Upaniṣads* do not condemn man's pursuit of wealth and power; they never condemn any values pursued by man. Only they say that there is something better and higher than these. The *Upaniṣads* ever urge us to go on to the realisation of this something better within us. They impress upon us the divinity of man and his ability to rise to and stay in the heights of spiritual experience and realise the empire of delight of which he is born heir.

Investigation is, therefore, necessary to understand this fundamental truth of the divinity of life. The surface aspects of life, taken by themselves, do not unfold this basic truth. But there have been people who had the courage and capacity to dive deep into life's depths and bring to the surface-gaze the precious pearls of the truth of the Supreme, of the spiritual life. The *Upaniṣads* are a storehouse of these pearls. Enlightened by this knowledge of the highest, the sages of the *Upaniṣads* tell us that life, including life at the surface, is an inherent good, that we should live with joy and zest, and that we should, in the process, also seek to find the true source of this zest and joy. When so planned, life becomes unified and meaningful. And length of life becomes length of time and opportunity to dive to the depths and get at the pearls that are there.

The secret of spiritual progress is therefore to cultivate awareness of the *ātman*, our divine nature, to cultivate this constantly in and through all experiences of life. Man is

1 *Vide Īśa*. 1.

2 *Vide Bṛh*. II. 4. 2; *Kaṭh*. I. 1. 27.

equipped to deepen his self-awareness and realise himself as the *ātman*, the eternal, pure, luminous, ever-free soul, by controlling and disciplining his psycho-physical personality. But if, in spite of this capacity and opportunity, he fails to do so, and is content to submerge himself in the world of objects and things, he makes an utter fool of himself, in spite of all his worldly success. This is spiritual suicide. Life, indeed, lived without the consciousness of our divine nature is trivial ; it is a life of darkness and sorrow. Such is the destiny of one who passes through life without the least awareness of one's divine nature.[1] This is why, over and over again, the *Upaniṣads* exhort us to the realisation of our true nature by properly using our nature-given equipment of body, senses, and mind.[2]

The *Kaṭhopaniṣad* sings the glory of the immortal divine nature of man in these oft-quoted verses : "The discerning man knows that he is neither born nor does he die ; he has not come into being from any thing ; nor has anything come into being from him. This *ātman* of man is unborn, eternal, everlasting, and ancient ; it is not destroyed. If the killer thinks that he is killing, and the killed, thinks that he is killed, both of them do not know that this *ātman* neither kills nor is killed."[3] In these two verses, *Yama* has revealed man, through his dedicated pupil *Naciketas*, his innermost immortal divinity, his essential divine nature. As a physical entity, man is one among the innumerable physical entities of the universe. This is man viewed from outside, through the senses. Like the innumerable physical objects of nature, man also is acted upon and moulded by forces outside of himself ; his body and mind, intellect and ego, are all subject to the law of causation. Caught up in the coils of the iron law of cause and effect, all these objects, including man, are subject to the 'sixfold waves of change', as *Vedānta* terms it, namely, birth coming into the category of the existent, growth (through addition of particles or elements), transformation, decline (through detachment of particles or

1 *Vide Īśa* 3.

2 *Vide Kaṭh*. I. 3. 9-10.

3 *Kaṭh*. I. 2. 18-19; also cp. *Gītā*. II. 19-20.

elements), and finally, destruction or death. The sensate view of man treates him as a machine, wound up and wound down by the hand of time. But is this the whole of man ? The sense of inwardness which man—even the sensate man—experiences is what makes him a self as different from the not-self. This selfhood is the special prerogative of man. The term self and its *saṁskṛta* equivalent, *ātman*, carry the reflexive meaning of inwardness. The sensate view of man completely ignores the importance of this significant value of inwardness. The sensate view of man is a surface view. In failing to do full justice to the unplumbed depths of his personality, it also twists and distorts his self and makes human life denuded of intrinsic value and significance.

The self of man is distinct from his body. This is the foundation of all moral and spiritual life ; this truth is proclaimed by every step that man takes in the discipline and control of his body and its appetites. The animal identifies itself fully with the body ; it cannot therefore control its appetites. But with man begins the process of disengaging the self from this wrong identification as the new dimension of self-awareness lights up his horizon of experience ; experience which, in the animal, had been confined only to the world of the non-self. The body, in fact, the entire psycho-physical organism, slowly reveals itself to human consciousness not as the self but as the instrument of the self, the finest instrument that nature has designed to help in the manifestation of the essential divinity of life. But in the early stages of man's development this distinction is not very clear because of the pressure of the animal legacy, because of the influence of the 'primeval slime' of his early evolutionary origins. But man soon begins to gradually overcome this legacy ; and in and through that struggle, he achieves true divinity. Says Swami Vivekananda, "No books, no scriptures, no science can ever imagine the glory of the Self that appears as man, the most glorious God that ever was, the only God that ever existed, exists, or ever will exist."[1]

1 *Complete Works*, Vol. 2, p. 250, Ninth Edition.

Man is essentially divine. All divinity is there already in the soul. But this divinity has been covered up by nature; layer after layer of nature is covering this divinity and purity of the soul. What have we to do? Indeed, we have to simply take the veil off; and the soul manifests itself in its pristine purity and sublimity, its natural, innate freedom.

The theories regarding consummation of life

The 'Peace invocation' which precedes the *Īśá* and other *Upaniṣads* belonging to the *Śukla Yajurveda* avers: "That *Brahman* is full; this universe is full. The full proceeds from the full. The full remains the same, even after the full has come out of the full." This is the nature of *Brahman*; and this is also the nature of man. The central theme of the *Upaniṣads* is, therefore, the recognition by man of his true nature, the fullness of his *ātman*, the *pūrṇatā* or consummation of his life. The word *pūrṇatā* has a tremendous hold on the human mind. To speak of consummation is to speak of fulfilment, perfection, integrity, wholeness; and these are words which stand for the deep aspirations of the human heart, aspirations which cannot be long subdued. Every pulse of the human heart, every struggle of life in general is towards perfection. Every step that we take in life has perfection or consummation of life for its goal; the urge to fulfilment is for its motive. This is a general feature of the universe; the drop strives to join the ocean; the fraction finds its wholeness in the integer; and man finds his consummation in the *ātman*. The consummation of human life is severally known as *ātmānubhūti*, *ātmapratīti*, *ātmalabdhi*, *ātmasaṁsthiti*, *ātmapratiṣṭhā*, *ātmajñāna*. *ātmasākṣātkāra*, *ātmadarśana*, or *brahmaprāpti*, *brāhmīsthiti*, *brahmanirvāṇa*, *brahmabhāva*, *brahmasākṣātkāra*, *brahmajñāna*, and so forth.

There are four well-defined descriptions of the consummation of human life in the *Upaniṣads*. They are, in the classical literature of the *Vedānta*, developed under the theories of *kramamukti*, *videhamukti*, *sadyomukti* and *jīvanmukti*.

Kramamukti is the doctrine of gradual emancipation or of liberation by stages. According to it, the souls that for their

steady philosophical learning, and a practical life of renunciation and service, ascend on the *devayāna* to *Brahman* are not yet liberated, because they still lack perfect knowledge; nevertheless they do not come back to earth, but obtain perfect knowledge and therefore eternal salvation in the world of *Brahman* before the end of the *kalpa*, when that world also is destroyed.[1] The author of the *Kathopanisad* also seems to advocate a kind of *kramamukti*. Through a beautiful allegory he conveys the idea that there are different grades of enlightenment in the different worlds, and it seems as if the ultimate stage of illumination may be achieved only through a process of gradual spiritual evolution from world to world. In our life on this planet, he tells us, we may be able to realise *Brahman* only as in a mirror, that is to say, contrary-wise, right being to the left and left being to the right. In the *pitṛyāṇa*, he informs us, one experiences the God-head as in the dreams, where the earlier defect is overcome, but the vision of God yet lacks substance. In the world of the *Gandharvas*, there is a further improvement, and we are able to see divinity like a pebble, say, under a sheet of clear water, the image being true and yet defective due to refraction. It is only when we go to the world of *Brahman* that the vision of God becomes as clear as day-light; even as we may discriminate light from darkness, similarly are we there able to attain to the knowledge of God.[2] It thus seems that the author of the *Kaṭhopaniṣad* believes in a gradation of God-experiences through different worlds, one kind of experience being higher than another.

1 "ते य एवमेतद्विदुये चामी अरण्ये श्रद्धां सत्यमुपासते तेऽर्चिरभिसंभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षण्मासानुदङ्ङादित्य एति मासेभ्यो देवलोकं देवलोकादादित्यमादित्याद्वैद्युतं तानवैद्युतान्पुरुषो मानस एत्य ब्रह्मलोकान् गमयति ते तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति तेषां न पुनरावृत्तिः ।"
—*Bṛh.* VI. 2. 15; also cf. *Chānd.* IV. 15. 5, VIII. 15; *Muṇḍ.* III. 2. 6; *Śvet.* I. 4, 11, V. 7.

2 "यथादर्शे तथात्मनि यथा स्वप्ने तथा पितृलोके ।
यथाप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ।"
—*Kaṭh.* II. 3. 5.

There are quite a few passages in the *Upaniṣads*, which suggest four types of deliverance in the world of *Brahman*, viz., *sāmīpya*, *sālokya*, *sāyujya*, and *sārūpya*. *Sāmīpyamukti* signifies proximity to *Brahman*;[1] *sālokyamukti* stands for conscious co-existence with *Brahman* in the same world;[2] *sārūpyamukti* carries the idea of likeness of nature with Brahman;[3] and *sāyujyamukti* means communion with *Brahman* bordering on identity.[4]

Videhamukti is the doctrine of liberation after death or dissolution of the body. According to it, the realisation of *Brahman* takes place only after dissociation from the physical body. The *Upaniṣads* contain the following passages, which clearly speak of *videhamukti* :

"The wise become immortal on departing from this world."[5]
"Into *Brahman* shall I enter when I depart hence."[6]

"To this worldly sphere shall I belong only until I am delivered; then shall I go home."?[7]

"And when he has been liberated from the body, then (first ultimately in death) is he delivered," *vimuktaśca vimucyate*.[8]

Sadyomukti is the doctrine which signifies that no sooner the right knowledge dawns upon the aspirant, than he at once realises *Brahman* then and there. He need not go to any other world or sphere for the realisation of *Brahman*. This is what we call *sadyomukti*. *Śaṁkara* says that *sadyomukti* is the special prerogative of those sages who are

1 *Vide Muktikopaniṣad*, I. 23.
2 *Vide Bṛh*. I. 5. 23; *Chānd*. II. 20. 2.
3 *Vide Muṇḍ*. III. 1. 3, III. 2. 6-8; *Praśna*. VI. 5.
4 *Vide Chānd*. II. 20. 2; *Bṛh*. I. 3. 22, I. 5. 23, V. 13. 1-4; *Maitr*. IV. 1.
5 'धीरा: प्रेत्यास्माल्लोकादमृता भवन्ति ।"

—*Kena*. I. 2.

6 "एतमित: प्रेत्याभिसंभवितास्मीति ।"

—*Chānd*. III. 14. 4.

7 "इह...तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति ।"

—*Ibid*., VI. 14. 2.

8 *Kaṭh*. V. 1.

firmly established in right knowledge.[1] The reference here is to those sages who experience happiness, delight, bliss, and illumination within their souls.[2] The following passages from the *Upaniṣads* manifestly bring to the fore the idea implied in the conception of *sadyomukti* :

"He who is without desire, who is freed from desire, whose desire is satisfied, whose desire is the soul, his breaths do not depart. Being very *Brahman*, he goes to *Brahman*."[3]

"The knower of *Brahman* becomes *Brahman* then and there."[4]

"He who beholds that Loftiest and Deepest, for him the fetters of the heart break asunder, for him all doubts are solved, and his works become nothingness."[5]

"The wise man who realises all beings as not distinct from his own self, and his own self as the self of all beings, does not by virtue of that perception, hate anyone." "What delusion, what sorrow can there be for that wise man who realises the unity of all existence by perceiving all beings as his own self."[6]

1 "सम्यग्दर्शननिष्ठानां संन्यासिनां सद्योमुक्तिः ।"

—*Gītā*. *Śāṁkarabhāṣya* V. 26.

2 "योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।"

—*Gītā*. V. 24.

3 "अथाकामयमानो योऽकामो निष्काम आप्तकाम आत्मकामो
न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन्ब्रह्माप्येति ।"

—*Bṛh*. IV. 4. 6.

4 "स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति ।"

—*Muṇḍ*. III. 2. 9.

5 "भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥"

—*Ibid*., II. 2. 8.

6 "यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥
यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥"

—*Īśa*. 6-7.

"The one Lord and inner self of all living beings, He expands His one form in many ways — those wise men who realise Him as existing in their own souls, to them belongs eternal happiness and to none else." "The Eternal among the non-eternals, the Intelligence among the intelligent, who, though one, fulfils desires of the many — those wise men who perceive Him as existing within their own soul, to them belongs eternal peace and to none else."[1]

"He who has found and has awakened to the soul in the profound defilement of the body, he is the maker of everything, for he is the creator of all; the world is his, for he himself is the world." "The man who has beheld *Brahman* as his own soul face to face; the Lord of that which was and is to be, he feels no fear, nor hides himself in dread."[2]

"The seer sees not death, nor sickness, nor any fatigue; the seer sees only the All, obtains the All entirely."[3]

"In whom it wakes to life, he knows it and finds immortality; because he is it, manhood is his, because he knows it immortality."[4]

1 "एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥
नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥"
—*Kaṭh*. II. 2. 12-13.

2 "यस्यानुवित्तः प्रतिबुद्ध आत्माऽस्मिन्संदेह्ये गहने प्रविष्टः ।
स विश्वकृत्स हि सर्वस्य कर्ता तस्य लोकः स उ लोक एव ॥"
"यदैतमनुपश्यत्यात्मानं देवमञ्जसा ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥"
—*Bṛh*. IV. 4. 13, 15.

3 "न पश्यो मृत्युं पश्यति न रोगं नोत दुःखतां सर्वं ह पश्यः पश्यति सर्व-
माप्नोति सर्वश इति ।"
—*Chānd*. VII. 26. 2.

4 "प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥"
—*Kena*. II. 4.

"Wherefrom words return together with the mind, not having attained—the bliss of *Brahman* he who knows, fears not from anything at all."[1]

A careful perusal of these passages shows that the conception of *sadyomukti* hardly differs from that of *jīvanmukti* as we shall see in the sequel. Both may be defined alike as *jñānasamakālamukti* or emancipation at the very moment of the dawn of knowledge.

Jīvanmukti is liberation-in-life, consequent on the discovery of the ever-pure, ever-perfect, and ever-illumined *atman* as the true nature of man. This means that the highest spiritual freedom is not dependent on going to high and higher spheres outside of oneself, nor on the death of the physical body as the doctrines of *kramamukti* and *videhamukti* respectively maintain. It can be had here and now; for it is man's true nature. It does not consist in becoming something. It is not properly a new beginning, but only the perception of that which has existed from all eternity but has hitherto been concealed from us.[2] "The knowledge of the *ātman* does not effect emancipation, it is emancipation,"[3] very rightly remarks Deussen. It only means the discovery of what has always been a fact, and is compared to the discovery of a treasure which was all along lying concealed under the floor of one's house, but which one had so far failed to find, though passes over it constantly.[4] It is the realisation of our own nature which we call emancipation. Since we are already in

1 "यतो वाचो निवर्तन्ते, अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान्, न विभेति कुतश्चनेति ॥"

—*Tait*. II. 9.

2 Cp. "अलब्धावरणाः सर्वे धर्माः प्रकृतिनिर्मलाः ।
आदौ बुद्धास्तथा मुक्ता बुध्यन्त इति नायकाः ॥"

—*Māṇḍūkyakārikā*. IV. 98.

3 *The Philosophy of the Upaniṣads*, p. 346.

4 "यथापि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि संचरन्तो
न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं
न विन्दन्त्यनृतेन हि प्रत्यूढाः ।"

—*Chānd*. VIII. 3. 2.

our own true nature and as such emancipated, the only thing necessary is to realise that we are so.

In the *Upaniṣads*, there is no dearth of the passages which enjoin upon man to achieve his consummation here and now, in this very life, and not in a post-mortem heaven. The *Kenopaniṣad* declares : "For one who realises *Brahman* here, in this very life, there is true life. For one who does not so realise *Brahman*, great is the loss."[1] Likewise the *Bṛhadāraṇyakopaniṣad* teaches us that "if we realise *Brahman* here in this very life, it is good; if we do not so realise It, great is the loss."[2] The *Kaṭhopaniṣad* exhorts us to realise *Brahman* in the same tone : "If one is able to realise *Brahman* here in this very world before the fall of the body, one achieves true life-fulfilment. But if one fails in this, then one has perforce to get embodied again and again in the worlds of manifestation."[3] This *Upaniṣad* further communicates to us the importance of the realisation of *Brahman*, the immortal divine nature of man, in this very life : "When all the desires that dwell in his heart are destroyed, then mortal man becomes immortal and attains *Brahman* in this very life."[4] This verse appears in the *Bṛhadāraṇyakopaniṣad* as well.[5] The *Kaṭhopaniṣad* again declares, "When here, in this very life, all the knots of the heart are cut asunder, then mortal man becomes immortal — this much alone is the teaching (of all the *Upaniṣads*)."[6] The sage of the *Bṛhadāraṇyakopaniṣad* boldly

1 "इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।"
—*Kena*. II. 5.

2 "इहैव सन्तोऽथ विद्मस्तद्वयं न चेदवेदिर्महती विनष्टिः ।"
—*Bṛh*. IV. 4.14.

3 "इह चेदशकद्बोद्धुं प्राक् शरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥"
—*Kaṭh*. II. 3. 4.

4 "यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥"
—*Kaṭh*. II. 3. 14.

5 *Vide Bṛh*. IV. 4. 7.

6 "यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ॥"
—*Kaṭh*. II. 3. 15.

proclaims: "And therefore to-day also he who realises this 'I am *Brahman*' becomes this universe; and even the gods have no power to prevent his so becoming; for he is its *ātman*."[1] It further asserts that "verily *Brahman* is fearless; he who thus knows *Brahman*, becomes verily fearless here and now"[2]

This is indeed a bold pronouncement of the *Upaniṣads*. Truth is to be realised, consummation is to be sought *iha*—here and now, in this very life of ours, on this planet, earth. The emphasis is valid only if consummation or life-fulfilment is our birthright. Consummation or perfection or wholeness is the very soul of man, aver the *Upaniṣads*. True life for man begins only when he turns his energies in the direction of the deathless, immortal *ātman* within. It becomes fully realised when the *ātman* is realised. The *Upaniṣads* summon man to this realisation so that he may accomplish his consummation of life before the body falls away. But if he overhears this persistent call of the *Upaniṣads*, and fails to achieve his consummation in this life, great shall be his loss. What other gain by way of wealth, power, and pleasure in the world, or the ephemeral enjoyments of the heaven, can compensate for this loss?

We have to remember that after the achievement of one's consummation, or more correctly after consummation, one is not given to inactivity. Indeed, he sees action in non-action and non-action in action,[3] and continues to act just for the welfare of humanity at large[4]—not for the sake of any unfulfilled

1 "तदिदमप्येतर्हि य एवं वेदाऽहं ब्रह्मास्मीति स इदं सर्वं भवति
तस्य ह न देवाश्चनाभूत्या ईशते । आत्मा ह्येषां स भवति ।"

—*Bṛh*. I. 4. 10.

2 "ब्रह्माभयं वै ब्रह्माभयं हि वै ब्रह्म भवति य एवं वेद ।"

—*Ibid*., IV. 4. 25.

3 Cp. "कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥"

—*Gītā*. IV. 18.

4 Cp. "कर्मणैव संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥"

—*Ibid*., III. 20.

desire, because there is nothing outside of himself for him to continue to desire as he is self-satisfied in the true sense of the term.[1] Actions do not bind him, because he has realised the Supreme. He sees all beings in his own self, and his self in all beings. He hates none. Good flows from his self spontaneously. "This is the eternal glory of a knower of *Bṛahman;* it is neither increased nor decreased by work. Therefore one should be familiar with it. By knowing it one is not sullied by evil action. Therefore, having this knowledge, having become calm, subdued, quiet, patiently enduring, and collected, one sees the soul within oneself. One sees everything as the soul. Evil does not overcome him; he overcomes all evil. Evil does not burn him; he burns all evil. Free from evil, free from impurity, free from doubt, he becomes a knower of *Brahman.*"[2] He thus becomes a great social exemplar by virtue of his love towards all and hatred towards none. He being in possession of the unique qualities of peace, compassion, gentility, steadfastness, equanimity, non-covetousness, forgiveness, selflessness, tolerance, sympathy, alertness, fearlessness, and so forth, sends a clarion call to the entire humanity to arise, awake and stop not until the consummation is achieved.

The avowed view of the *Upaniṣadic* sages regarding the consummation of life seems to be, nay, is, in favour of consummation here and now. In fact they (at least the older *Upaniṣadic* sages) never subscribed to either *kramamukti* or *videhamukti*, which the later *Vedāntic* sages had given birth to, in order to meet their sectarian ends. Had it not been so, the kings, in the *Upaniṣads*, would not have been called *brahmavid*

1 "भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।
देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा ॥"

—*Māṇḍūkyakārikā*, I. 9.

2 "एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् । तस्यैव स्यात्पदवित्तं विदित्वा न लिप्यते कर्मणा पापकेनेति । तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वाऽऽत्मन्येवात्मानं पश्यति सर्वमात्मानं पश्यति नैनं पाप्मा तरति विपापो विरजोऽविचिकित्सो ब्राह्मणो भवत्येषः ।"

—*Bṛh.* IV. 4. 23.

or knower of *Brahman*, even while engaged in the administration of their kingdoms and properly discharging the duties of a king. Not only this, they used to give sermons on the science of *Brahman*, even to those great *Brāhmins* who had excelled themselves in the rituals of the *Vedas*. This is why, the important personalities of the *Upaniṣads* are shown to have possessed wealth and prosperity, and are called '*Mahāśāla*' or great house-holders as *Śaṁkara* comments on this word.[1] These great house-holders used to enquire of the house-holder kings into the nature of *Brahman*. They were, thus, all in all for the consummation here and now, and not in a postmortem world. Deussen very pertinently remarks that it is "the empirical and therefore mistaken view that deliverance (which actually subsisted from the very beginning, and in the very instant of recognition becomes ours perfectly and consciously) is first attained fully with the dissolution of the body."[2] He further goes on to say, "As the theory of *videhamukti* together with the passages of the *Upaniṣads* that anticipate it rests upon the false supposition that between us and the *ātman* a temporal separation exists ; so the hypothesis of a spatial separation between the two, so that a departure hence is necessary in order to reach the *ātman*, is not less mistaken and depends upon an unwarranted application of the methods of empirical knowledge. Nevertheless this mode of representation also is not rare in the *Upaniṣads*, under the influence of the ancient ideas of a departure to the gods, to *Brahman*, to the *ātman*. That the ideas which thus emerge are far from being consistent lies in the nature of things."[3] Prof. Hiriyanna commenting on a passage from the *Kaṭhopaniṣad*,[4] relating to *jīvanmukti*, boldly asserts that "it points out beyond intellectual satisfaction, which is often mistaken to be the aim of philosophy, and yet by keeping within the bounds of possible human experience avoids the dogma of *mokṣa* in the eschatological sense. The

1 "महाशाला महागृहस्था विस्तीर्णाभिः शालाभियुक्ताः सपन्ना इत्यर्थः ।" —*Śāṁkarabhāṣya* on *Chānd.* V. 11. 1; also cf. *Śāṁkarabhāṣya* on *Muṇḍ.* I. 1. 3.

2 *The Philosophy of the Upaniṣads*, p. 356.

3 Deussen, *The Philosophy of the Upaniṣads*, p. 357.

4 *Kaṭh.* II. 3. I4.

latter view also, known as *videhamukti*, has survived, but it is a relic from earlier times when it was believed that the consequences of a good or bad life led here were to be reaped elsewhere in a state beyond death ; and the retention of it by any school does not really affect its philosophic standpoint."[1]

Thus, the consummation of the individual, who is always non-distinct from and identical with the Supreme, consists in his realisation, here and now, that he is so. Warns the *Upaniṣad :*

Ihaiva santo'tha vidmastadvayam,
na cedavedirmahatī vinaṣṭiḥ.[2]

1 *Outlines of Indian Philosophy*, pp. 19-20. London (1932).
2 *Bṛh.* IV. 4. 14.

CHAPTER IV

The Individual and The Universe

The reality within and the reality without are inseparably identical. Whatever is in the individual, all that is in the universe. "There exists harmony between the individual and the universe, the microcosm and the macrocosm.[1] There is unity between the person in man and the person in the universe.[2] "Verily all this (universe) is the *ātman*";[3] "This *ātman* is the world of all beings";[4] "The *ātman* or *puruṣa* alone is all this universe";[5] "All this is what this *ātman* is";[6]

1 Cp. "The whole of the universe is built upon the same plan as a part of it. So, just as I have a mind, there is a cosmic mind. As in the individual, so in the universal. There is the universal gross body; behind that, a universal fine body; behind that, a universal mind; behind that a universal intelligence. And all this is in nature, the manifestation of nature, not outside of it."—Vivekananda, *Complete Works*, Vol. 2, Ninth Edition, p. 440.
"Man is organic to nature and nature is organic to man."——Pringle Pattison, *Idea of God*, p. 177, Edinburgh (1920).

2 "स यश्चायं पुरुषे यश्चासावादित्ये स एकः ।"
—*Tait*. III. 10. 4.

3 "आत्मैवेदं सर्वमिति ।"
—*Chānd*. VII. 25. 2.

4 "अयं वा आत्मा सर्वेषां भूतानां लोकः ।"
—*Bṛh*. I. 4. 16.

5 "पुरुष एवेदं विश्वम् ।"
—*Muṇḍ*. II. 1. 10.

6 "इदं सर्वं यदयमात्मा ।"
—*Bṛh*. IV. 5. 7.

"All this is nothing but *puruṣa*";[1] "The *ātman* is all-pervading";[2] proclaim the *Upaniṣads*. There is nothing besides the *ātman* in the universe or even out of it. Indeed, from the Everest of the spiritual vision, the individual and the universe, man and nature, spirit and matter, the one and the many, being and becoming, are all seen as one. Man, in fact, could have no communication whatever with the universe, if it were absolutely foreign to him.

For the *Upaniṣads*, the great fact is that man is in harmony with the universe ; that he can think because his thoughts are in harmony with things ; that he can use the forces of nature for his own purpose only because his power is in harmony with the power which is in the universe ; and that in the long run his purpose can never knock against the purpose which works through the universe. Man's knowledge of the universe is indeed the breaking down of all barriers between the individual and the universe, and the discovery in all the objects and events of the universe of a being and life which is essentially akin to his own.[3]

The inherent underlying link among man, nature and the Supreme

The inherent underlying link among man, nature and the Supreme is their spiritual nature through and through. The Supreme in the heart of nature is not a dualistic concept, a god sitting somewhere above the clouds and ruling the world from there ; it is the *ātman*, the inherent essential soul of man and nature, the unfoldment of whose subtle presence is the consummation of human life and its existence. The *ātman* is indeed the inward life and reason of all things—animate or inanimate.[4]

1 "पुरुष एवेदं सर्वम् ।" —*Śvet*. III. 15.

2 "सर्वव्यापिनमात्मानम् ।" —*Ibid*., I. 16.

3 *Vide*, John Caird, *An Introduction to the Philosophy of Religion*, p. 115; Calcutta, (1956).

4 Cp. "Thought and intelligence is presupposed in all objective reality... To deny this is to subvert the fundamental basis of all knowledge, and to reduce the intelligible world to a chaos."——Ibid., pp. 21-22.

By a thorough investigation of the facts of the universe and experience, the sages of the *Upaniṣads* had earlier arrived at a unitary conception of the universe, at a materialistic monism, through their concept of *avyakta*,[1] indeterminate nature, or *prāṇa*, cosmic energy. But the culmination of their researches was the spiritual unification of all experience and events in the *ātman* or *Brahman*—the inherent underlying link among man, nature, and the Supreme.[2] "In the dialogue in *Bṛhadāraṇyaka* II.1 (and its longer recension, *Kaushītaki* 4), where a progressive attempt was made to conceive of *Brahma*, it was admitted," says Prof. R.E. Hume, "that *Brahma* was to be found not only in the not-self, but also in the self; that It was not only the essence of cosmical phenomena, but also of the organic and mental functions of the human person."[3] Prof. S.K. Belvalkar also speaks in the same vein: "The important point to note is that the *Upaniṣads* ultimately assume the position that the principle which underlies, and enlivens, and controls the inner life of man is identical in essence with the principle which pervades and dominates every other thing in the universe, and that the individual can, if he were to will it, attain, the Absolute."[4] This eternal, spiritual principle within man and nature is called *Brahman* or *ātman*, the sacred power which pervades and sustains the cosmos, and forges unity in diversity.[5] The individual as well as the universe is the manifestation of the same reality, and both are in essence identical and at bottom one. There is, in other words, no gulf between man and nature, or between either of them and the Supreme.[6] The *Upaniṣadic* sages, therefore, summon man to a constant struggle to discover himself as *Brahman*—the Supreme—integrated within and without, and himself pulsating in the heart of man and nature.

The *Upaniṣads* unravel the inherent underlying link among man, nature, and the Supreme. That link is termed '*Brahman*',

1 *Vide Kaṭh.* I. 3. 11, II. 3. 7-8.
2 *Vide Muṇḍ.* II. 2. 12; *Bṛh.* II. 4. 6, II. 5. 19.
3 *The Thirteen Principal Upanishads*, p. 23.
4 *Vedānta Philosophy*, p. 57, Poona (1929).
5 Cf. *Kena.* II. 5; *Chānd.* III. 14; *Īśa.* 4-5; *Kaṭh.* I. 2. 14-20.
6 *Vide*, Hiriyanna, *Outlines of Indian Philosophy*, p. 57.

which is defined in the *Upaniṣads* thus: "That from which all these beings are born, that in which, being born, they live, that unto which, in the end, they enter; know that; that is *Brahman*."[1] *Brahman* is the soul and substance of whatever there is in the universe, within and without. The *Kaṭhopaniṣad* tells us, "As the one fire, entering this universe, becomes varied in form according to the object (it burns), so also the one inner soul of all things becomes varied according to whatever (it enters) and also exists outside. As the one air, entering this universe, becomes varied in shape according to the object (it enters), so also the one inner soul of all beings becomes varied according to whatever (it enters) and also exists outside."[2] The universe shines after this inner light of all beings. In other words, *Brahman* or the inner soul of all beings is the life and light of the universe.[3] The *Muṇḍakopaniṣad* also speaks of the essential unity of the universe: "Fire is His head; His eyes are the sun and the moon; the regions of space are His ears; His speech is the revealed *Vedas*; air is His life and His heart is the world. Out of His feet is the earth; indeed, He is the inner soul of all beings."[4] This *Upaniṣad* further declares the all-pervasiveness of *Brahman* in a overwhelmingly joyful language: "*Brahman*, indeed, is this immortal. Before is *Brahman*, behind is *Brahman*, to the right and to the left. It spreads forth below and above.

1 "यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति यत्प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व तद्ब्रह्मेति।"
—*Tait*. III. 1.

2 "अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च॥
वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च॥"
—*Kaṭh*. II. 2. 9-10.

3 "तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति।"
—*Kaṭh*. II. 2. 15.

4 "अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग्विवृताश्च वेदाः।
वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा॥"
—*Muṇḍ*. II. 1. 4.

Brahman, indeed, is this universe. It is the greatest."[1] More often than not, this idea of divine immanence has found expression in the *Upaniṣads*. Being possessed of the illumination of the *ātman*, the sage of the *Chāndogyopaniṣad* majestically sings the glory of the *ātman* in these words : "The *ātman* is below. The *ātman* is above. The *ātman* is to the west. The *ātman* is to the east. The *ātman* is to the south. The *ātman* is to the north. The *ātman*, indeed, is this whole world."[2] Similarly, the sage of the *Bṛhadāraṇyakopaniṣad* proclaims, "Verily, this *ātman* is the overlord of all things, the king of all things. As all the spokes are held together in the hub and felly of a wheel, just so in this *ātman* all things, all gods, all worlds, all breathing things, all these selves are held together."[3] Through a dialogue between *Uddālaka Āruṇi* and *Yājñavalkya*, the *Upaniṣad* further teaches the immanence of the *ātman* or *Brahman*, from three different view-points—mundane, celestial, and spiritual.[4]

The universe is spiritual through and through. The first verse of the *Īśopaniṣad* gives us the fruit of the greatest and loftiest vision of the sages of the *Upaniṣads*—the presence of the divine in man and nature, the truth of the spiritual character of the universe.[5] The whole universe, indeed, is filled

1 "ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥"

—*Ibid.*, II. 2. 11.

2 "आत्मैवाधस्तादात्मोपरिष्टादात्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति ।"

— *Chānd.* VII. 25. 2.

3 "स वा अयमात्मा सर्वेषां भूतानामधिपतिः सर्वेषां भूतानां राजा तद्यथा रथनाभौ च रथनेमौ चाराः सर्वे समर्पिता एवमेवास्मिन्नात्मनि सर्वाणि भूतानि सर्वे देवाः सर्वे लोकाः सर्वे प्राणाः सर्व एत आत्मानः समर्पिताः ।"

—*Bṛh.* II.5.15.

4 *Vide Ibid.*, III.7.

5 Cp. "यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥
सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥"

—*Gītā.* VI.30-31

with the spirit of *Brahman*.[1] Hence, our experience of the manifold, of the sense world, must be seen in the light of this abiding reality. A bubble rises on the sheet of water, plays for a moment on the surface, and vanishes. Whence did it originate, what was it, and where did it return? From water it originated; having originated it is water still; and unto water it returns at the end. The real nature of that bubble is water. Similarly, *Brahman* is the real nature of the universe.[2]

The *Upaniṣads* deal with the deepest level of experience. Their theme is the Supreme in man, the Supreme in nature, and the unity and harmony between the two—'*ahaṁ brahmāsmi*' (I am *Brahman*), '*sarvaṁ khalvidaṁ brahma*' (all this universe is, verily, *Brahman*). The supreme aim of the *Upaniṣads* is to help man probe the mystery of life and existence, and gain an awareness of his infinite nature. Through the pages of the *Upaniṣads*, man is introduced to a wisdom which lifts him above the pettiness and trivialities of his life, above the finite self presiding over the routine of his humdrum existence. The *Upaniṣads* take the finite man from the limitations of his sense-bound life to the real freedom and delight of the infinitude of his being. It is at this point that the *Īśopaniṣad* raises man to the highest pinnacle of human wisdom: "He who realises all beings as not distinct from his own *ātman*, and his own *ātman* as the *ātman* of all beings, does not, by virtue of that perception, hate anyone."[3] Further, "what delusion, what sorrow can there be for him, who realises the unity of all existence by perceiving all beings as his own *ātman*."[4] This

1 "ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।"
—*Īśa*. 1.

2 Cp. "बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।"
—*Gītā*. VII.10.

3 "यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ।"
—*Īśa*. 6.

4 "यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ।"
—*Ibid*., 7.

realisation of non-separateness characterises the highest point of human excellence. The man who realises himself as the *ātman* experiences also his identity with all beings.[1] Then who can hate whom? These two verses convey a message of the highest spirituality, where the highest vision of the unity and harmony of all existence becomes embodied as the highest character. The saints and sages, scholars and devotees, of our country accord the highest place to this spiritual realisation.

Brahman is the unity of all experience. Differences between man and man, between thing and thing, between subject and object, and between the human and the divine, which common sense exhibits and which provide the starting point, and act as the challenge to knowledge are completely overcome by the unity and harmony of *Brahman*, assert the *Upaniṣads*. *Yama* sums up the central theme of all existence, the theme of unity, in these two verses : "Whatever is here, that is there, what is there, that again is here. He who sees any difference here goes from death to death. By mind alone is this to be realised that there is no difference here. He who sees any difference here goes from death to death."[2] All progress of knowledge in philosophy, science, and religion confirms that diversity is on the surface, but deep down is unity.[3] Unity, as against uniformity, does not negate diversity. Knowledge only reveals, but does not add to, or take away from, reality. The *Upaniṣads*, therefore, proclaim the message of unity and harmony, and call that wisdom which reveals this vision.

1 "सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ।"

—*Gītā*. VI. 29.

2 "यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥
मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥"

—*Kaṭh*. II. 1.10-11.

3 Cp. "अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।"

—*Gītā*. X. 20.

In human life, individual and collective, the emphasis on separateness has been the one source of hatred, violence, and war. Through it, God has suffered crucifixion more than once, and man has experienced death again and again. It is through the realisation of the basic truth of non-separateness that man overcomes the evil effects of the false view of separateness, and realises *Brahman*,[1] the unity of all experience, the perfect unity of the outer and the inner. This is the *advaita* or non-dual experience, the glory of which the *Upaniṣads* sing in language at once rational and poetic. It finds a lucid elucidation in the following verse of the great seventh century philosopher, *Gauḍapāda:* "Realising the truth within the *ātman* and realising the truth in the universe without, and becoming one with the truth and delighting in it, one never deviates from the truth."[2] The entire universe, indeed, is non-different from the *ātman* or *Brahman*, the ultimate truth of all existence. The *Kaṭhopaniṣad* declares: "He is the swan (sun) in the sky, the air in the atmosphere, the fire in the altar, the guest in the house. He dwells in man, in the gods, in the truth, in the sky. He is born in water, born on earth, born in the truth, born on the mountains. He is the true and the great."[3] The import of the verse is that the entire universe has only one *ātman;* there is no possibility of a plural in the *ātman*[4]. It is called 'the one supreme controller', 'the inner self of all beings', 'the eternal among the non-eternals', 'the intelligence among the intelligent' and 'the one who fulfils the desires of the many.'[5]

1 "ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ।" —*Gītā*. XVIII. 54.

2 "तत्वमाध्यात्मिकं दृष्ट्वा तत्त्वं दृष्ट्वा च बाह्यतः ।
तत्त्वीभूतस्तदारामः तत्त्वादप्रच्युतो भवेत् ॥" —*Māṇḍūkyakārikā*, II. 38.

3 "हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृसद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ।" —*Kaṭh*. II. 2.2.

4 *Vide Śāṁkarabhāṣya* on *Kaṭh*. II. 2.2.

5 "एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥
नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥" —*Kaṭh*. II. 2.12-13.

The *ātman* is the one supreme controller, but not in the anthropomorphic sense, like a mighty ruler whose subjects we are. Like autocratic sovereigns on earth, such a god cannot escape, and has not escaped, rebellion and dethronement by the subjects. All serious atheism is rebellion not against god, but against the concept of this extra-cosmic, autocratic, personal god, who is entirely the product of man's fears and hopes; the *Upaniṣads* have nothing to do with such a god. God, say the *Upaniṣads*, is not extra-cosmic and autocratic; He is the very *ātman* of all; He is not a foreigner with whom our relations may be anything from submission to rebellion. He is our very inner *atman*,[1] the one immutable and immortal consciousness in the inner and the outer world, all estrangement from whom, on the part of man, leads but to darkness and sorrow, and all communion to light and peace, to immortality and truth. He is the unity of all existence; and no part of this universe can exist apart from Him, as no part of the tree can exist apart from its roots.[2]

The purpose behind the creation of the Universe

Why should *Brahman*, perfect, infinite, self-sufficient, self-satisfied, create the world? It is, indeed, not compelled to do so. It may have this potentiality of creation but It is not bound or compelled by it. It is free to create or not to create, to move or not to move. If *Brahman* still creates the world, it is because of Its free choice. The world is the free self-determination of *Brahman*[3] The power of self-determination, self-expression, belongs to *Brahman*. It is not by itself. The power of manifestation is not alien to being. It does not enter

1 Cp. "In worshipping God, we have been always worshipping our own hidden Self."—Vivekananda, *Complete Works*, Vol. 2, p. 279, Ninth Edition.

2 "ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थ: सनातन: ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिंल्लोका: श्रिता: सर्वे तदु नात्येति कश्चन एतद्वैतत् ।"

—*Kaṭh* II. 3.1.

3 "सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तदैक्षत् बहु स्यां प्रजायेयेति ।"

—*Chānd*. VI. 2.2-3.

it from outside. It is inherent in being. It may remain active or inactive. Philosophically, it would not be correct to hold that it is in the very nature of *Brahman*, a necessity for It to create the world. It may be impossible for us to realise *Brahman* without such a world, but it is not an indispensable condition of Its existence. The world is the free expression of the divine will.

The sages of the *Upaniṣads* do not subscribe to the naturalistic view of creation. The universe is not to be viewed as an automatic development without any intelligent course or intelligible aim. Matter, life, mind, intelligence, are different forms of existence with their specific characteristics and modes of action, each acting on the other but not derived from each other. The evolution of life in the context of matter is produced not by the material principle, but by the working of a new principle which uses the conditions of matter for the production of life. Life is not the mechanical resultant of the antecedent co-ordination of material forces, but it is what is now called an emergent. We cannot, by a complete knowledge of the previous conditions, anticipate the subsequent result. There is an element of the incalculable. Life emerges when the material conditions are available, which permit life to organise itself in matter. In this sense, we may say that matter aspires for life, but life is not produced by lifeless particles. So also life may be said to be aspiring for or instinct with mind, which is ready to emerge when conditions enable it to organise itself in living matter. Mind cannot be produced from things without mind. When the necessary mental conditions are prepared, intelligence qualifies the mental living creature. Nature is working according to this fundamental intention, which is being accomplished because it is essentially the instrument of the Supreme Being.

The world is not the outcome of meaningless chance or accident. There is a purpose working itself out through the ages. It is a view which modern science confirms. By interpreting the fragmentary relics of far remote times, science tells us how this earth on which we live was gradually adapted to be a place where life could develop, how life came and developed through uncounted centuries until animal consciousness arose

and this again gradually developed, until apparently, man with the self-consciousness appeared on the scene. The long record of the development of the human race and the great gifts of spiritual man like Buddha, *Mahāvīra* Socrates, Jesus, make out that man has to be transcended by God-man.

It cannot be argued that, when material particles are organised in a specific way, life arises. The principle of organisation is not matter. The explanation of a thing is to be sought in what is above it in the scale of existence and value, and not below it. Matter cannot raise itself. It moves to a higher level by the help of the higher itself. It cannot undergo inner development without being acted upon by something above it. The lower is the material for the higher. Life is the matter for mind and form for physical material; so also intellect is form for the mind and matter for the spirit. The eternal is the origin of the actual and its nisus to improvement. To think of it as utterly transcendent or as a future possibility is to miss its incidence in the actual. We cannot miss the primordiality of the Supreme. "Verily, in the beginning this world was *Brahman*."[1] There is the perpetual activity of the Supreme in the universe.

The *Upaniṣads* affirm that *Brahman* on which all else depends, to which all existences aspire, *Brahman* which is sufficient to itself, aspiring to no other, without any need, is the source of all other beings, the intellectual principle, the perceiving mind, life and body. If there is ordered development, progressive evolution, it is because there is the divine principle at work in the universe.

Cosmic process is one of universal and unceasing change, and is patterned on a duality which is perpetually in conflict, the perfect order of heaven and the chaos of the dark waters. Life creates opposities, as it creates sexes, in order to reconcile them. "In the beginning the woman, *urvaśī*, went about in the flood seeking a master."[2] *Indra*, for example, divided

1 "ब्रह्म वा इदमग्र आसीत् ।"

—*Bṛh*. 1.4.10-11; *Maitr*. VI. 17.

2 "इच्छन्ती सलिले पतिम् ।"

—*Jaiminīya Upaniṣad Brāhmaṇa*, I.56.

the world into earth and sky. He 'produced his father and mother from his body'. This conflict runs through the whole empirical world, and will end when the aim of the universe is accomplished. Creation moves upward towards the Divine. When the union between the controlling spirit and the manifesting matter is completed, the purpose of the universe, the end of the evolutionary process, the revelation of spirit on earth, is accomplished.

The universe, indeed, is for man, not man for the universe. The very reason for the existence of the universe, is education of the man ; it has no other meaning and purpose ; it is there because man must needs realise his *ātman*, provided that he does not like to turn out to be a beast, and through this realisation free himself from the thraldom of body and senses. If he remembers this always, he will never be attached to the universe of change and mortality ; he will realise that the universe is a book which he is to read, and that when he learns the requisite knowledge, the book is of no more value to him. The universe, indeed, provides an opportunity to the aspiring soul for the realisation of its identity and unity with the Supreme, the underlying eternal, immortal principle of the universe. *Gauḍapāda* very significantly remarks that the sole aim of the universe is to create in man the idea of oneness between the individual and the Supreme. To quote his actual words : "The creation that has been multifariously set forth with the help of the illustrations of earth, gold, sparks, etc., is merely by way of generating the idea of oneness ; but there is no different in any way."[1] Similarly, *Śaṁkara* maintains that the only purpose behind the creation of the universe is to help man in his self-realisation.[2]

The different theories regarding the creation of the Universe

In the *Upaniṣads* many theories of creation are suggested. They can be included into two main groups : (1) the imper-

1 "मृल्लोहविस्फुलिंगाद्यै सृष्टिर्या चोदिताऽन्यथा ।
उपायः सोऽवताराय नास्ति भेदः कथंचन ॥"

—*Māṇḍūkyakārikā*, III.15.

2 *Vide Śāṁkarabhāṣya* on *Ait*. II; *Brahmasūtra*, IV. 3.14, and frequently.

sonalistic, and (2) the personalistic. Among the former, we may include the theories which regard either or all of the natural elements as lying at the root of the universe, or even such abstract principles as Not-being, or Being, or Life-force as the fundamental substratum of all things. Among the latter are included the theories which seek the origin of creation in the *ātman* or God, and insist in various ways either on the dualistic aspect of creation, or on the emanative, or even on the philosophic aspect implied in theism proper. When the sages of the *Upaniṣads* regard the elements as the root of the universe, we should take them to mean what they say, and not, as certain later sectarian commentators have done, regard these natural elements as deities.

(1) The impersonalistic theories of creation

First, we take up the theory which regards Water to be the source of all things whatsoever. The *Bṛhadāraṇyakopaniṣad* tells us, "In the beginning, Water alone existed ; from Water was born *satya* or truth ; *satya* produced *Brahman* ; *Brahman* originated *Prajāpati*, and *Prajāpati* gave birth to the gods ; these gods meditated on truth alone."[1] In this passage, it is said not that the *ātman* or any personal being existed originally, but that Water was first to exist, and that everything later was born of it. Strangely enough that *Brahman* is here proclaimed to have been originated from *satya*, which means that the word *Brahman* is not to be understood in the sense of primal reality, as it is understood, later. Then, again, when it is declared that *satya* was born of Water, *satya*, is to be understood in the sense of the ultimate concrete existent.

Secondly, we take up air. *Raikva* tells *Jānaśruti* that Air is the final absorbent of things, and therefore probably as the origin of them. "When fire is extinguished it goes to the Air, when the sun sets it goes to the Air, when the moon sets it goes to the Air, when the waters dry up, they go to the Air : thus verily is Air the final absorbent of all things

1 "आप एवेदमग्र आसुस्ता आपः सत्यमसृजन्त सत्यं ब्रह्म ब्रह्म प्रजापतिं प्रजापतिर्देवांस्ते देवाः सत्यमेवोपासते ।"

—*Bṛh*. V. 5.1.

whatsoever."[1] In this way, the sage *Raikva* teaches king *Jānaśruti* that Air is the end of all things, it may also be regarded as the beginning of them. This is, indeed, a very crude theory and has not much scientific value, because *Raikva* does not explain the actual process of the absorption of all things into Air.

Thirdly, we come to the theory of Fire as the source of all things. This theory has not been professed very manifestly in the *Upaniṣads* ; but there is a passage in the *Kaṭhopaniṣad* which declares that "Fire, having entered the universe, assumed all forms."[2] On the other hand, the *Chāndogyopaniṣad* tells us that Fire was the first to evolve from the primal reality, and that from Fire came water, and from water the earth.[3]

Fourthly, we have *Pravāhaṇa Jaivali's* theory of Space as the substratum of all things. It is definitely a much higher theory than those hitherto reached. When *Pravāhaṇa Jaivali* was asked what was the final habitat of all things, he replied it was Space. "All these beings emerge from Space and are finally absorbed in Space ; Space is verily greater than any of these things ; Space is the final habitat."[4] This passage from the *Chāndogyopaniṣad* is supported by another passage from the same *Upaniṣad* in which it is said that "Space is, indeed, higher than fire. In Space are both the sun and the moon, the

1 "वायुर्वाव संवर्गो यदा वा अग्निरुद्वायति वायुमेवाप्येति यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमेवाप्येति । यदाप उच्छुष्यन्ति वायुमेवापियन्ति वायुर्ह्येवैतान्सर्वान्संवृंक्त इत्यधिदैवतम् ।"

—*Chānd.* IV. 3.1-2.

2 "अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।"

—*Kaṭh.* II. 2.9.

3 "एवमेव खलु सोम्यान्नेन शुंगेनापो मूलमन्विच्छाद्भिः सोम्य शुंगेन तेजो मूलमन्विच्छ तेजसा सोम्य शुंगेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ।"

—*Chānd.* VI. 8.4.

4 "सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम् ।"

—*Ibid.*, 1.9.1.

lightning and the stars. It is by Space that man is able to call...... In Space and after Space are all things born. Meditate on Space as the highest reality."[1] According to these passages, then, we are obliged to regard Space as a higher principle than any of the theories that have been discussed before.

Fifthly, we find certain passages in the *Upaniṣads*, which regard Not-being to be the primary existent. The *Taittirīyopaniṣad* asserts that "at the beginning of all things what existed was Not-being. Of it was born being. Being shaped itself of its own accord. It is thus that it is called well-made or self-made."[2] The *Bṛhadāraṇyakopaniṣad* also tells us that "in the beginning, there was nothing whatsoever in this world. By death or hunger was everything covered, for hunger is, indeed, death. Death made up his mind, 'let me have a self', and thus worshipping, he began to move. From him, thus worshipping, water was produced...... The froth of the water became solidified, and became the earth. Death toiled on the earth, and as a result of his toil, fire came forth."[3] Here we have the origin of the elements of water, earth, and fire from primeval Not-being, call it either death or hunger. It is interesting to note here that the *Chāndogyopaniṣad* connects the theory of Not-being with the myth of universal egg.[4]

Sixthly, we pass on to the theory of Being. The *Chāndogyopaniṣad* tells us plainly that in the beginning, Being alone

1 आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राण्यग्निराकाशेनाह्वयति......आकाशे जायत आकाशमभिजायत आकाशमुपास्स्वेति ।" —*Chānd.* VII. 12.1.

2 "असद्वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मानं स्वयमकुरुत । तस्मात्तत्सुकृतमुच्यत इति । यद्वै तत्सुकृतम् ।" —*Tait.* II. 7.

3 "नैवेह किंचनाग्र आसीन्मृत्युनैवेदमावृतमासीत् । अशनाययाऽशनाया हि मृत्युस्तन्मनोऽकुरुतात्मन्वी स्यामिति । सोऽर्चन्नचरत्तस्यार्चत आपोऽजायन्त... तद्यदपां शर आसीत्तत्समहन्यत । सा पृथिव्यभवत्तस्यामश्राम्यत्तस्य श्रान्तस्य तप्तस्य तेजोरसो निरवर्तताग्निः ।" —*Bṛh.* I. 2.1-2.

4 *Vide Chānd.* III. 19.1-3.

existed. It takes to task those who maintain that the primeval existent must be postulated as Not-being, and that Being must be supposed as having been originated therefrom. "How could it possibly be so," asks the sage of the *Upaniṣad*, "how could Being originate from Not-being, existence from non-existence? It is, on the contrary, necessary for us to hold that in the beginning verily all this was Being, and it was alone, and without a second. This primeval Being thought, let me be many, let me produce; having bethought thus to itself, it produced fire. Fire thought, let me be many, let me produce; and it produced water. Water thought, let me be many, let me produce; and it produced the earth (food or matter).[1]" "The primeval Being, then, thought, verily, I am now these three deities. Let me enter into them by my *ātman*, and unfold both name and form. Let me make each of them three-fold and three-fold."[2] "It thus comes about that what we call the red colour in a flame belongs really to fire. Its white colour is that of water and its black colour belongs to the earth. Thus does vanish the flameness of a flame. The flame is indeed only a word, a modification and a name, while what really exists is the three colours. What we call the red colour in the sun, is really the colour of fire, its white colour is the colour of water, its black colour is the colour of the earth. Thus, verily, vanishes the sunness of the sun. The sun is only a word, a modification and a name. What really exists is the three colours. Thus, likewise, does depart the moonness of the moon, and the lightningness of the lightning. What really

1 "सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत । कुतस्तु खलु सोम्यैवं स्यादिति होवाच कथमसतः सज्जायेतेति । सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत् तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत । ...ता आपः...अन्नमसृजन्त ।"

—*Chānd.* VI. 2.1-4.

2 "सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति । तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति ।"

—*Ibid.*, VI. 3.2-3.

exists is the three colours only."[1] It is interesting to note in these passages, in the first place, that the primeval reality is regarded as Being, and is described as one without a second. In the second place, we see how from this primeval Being is originated the three-fold *prakṛti*, which consists of fire, water, and earth. Then, thirdly, we see that the *Chāndogyopaniṣad* professes definitely the theory of '*trivṛtkaraṇa*', which means that each of the three original elements, namely, fire, water, and earth is to be supposed as divided into two equal portions, one half being kept intact, while the other half is divided into two equal portions, the two quarters of the two other elements in combination with the one half of the original element making up a transformed evolute of the original element. This theory of '*trivṛtkaraṇa*' is the *Upaniṣadic* prototype of the '*pañcīkaraṇa*' of later *Vedānta*. Then, in the fourth place, the *Upaniṣad* tells us that there are three different colours belonging to the three different elements, namely the red, the white, and the black, which were later borrowed by the *Sāṁkhyakas* and made to constitute the three different colours corresponding to the three different qualities of the *Sāṁkhya prakṛti*. Finally, the *Upaniṣad* tells us that what really exists is the three different colours, while all the objects of nature are merely words, or names, or modifications of the original elements.

Seventhly, we have the theory of *Prāṇa* as the source of all things. *Prāṇa* means either life-force or cosmic-force as understood in the *Upaniṣads*. When *Uṣasti Cākrāyaṇa* was asked in the *Chāndogyopaniṣad* what might be granted the ultimate root of all things, he replied it was *Prāṇa*; for "verily it is into *Prāṇa* that all these beings enter and it is from *Prāṇa* that they

1 "यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम्। यदादित्यस्य रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादादित्यादादित्यत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम्। यच्चन्द्रमसो...यद्विद्युतो...त्रीणि रूपाणीत्येव सत्यम्।"

—*Chānd*. VI. 4.1-4.

originally spring."[1] Of the very same purport is the theory of *Raikva* when he attempts to show a correspondence between the macrocosm and the microcosm, and when he asserts that just as air is the life-principle of the universe—a theory which we have already discussed—similarly breath is the life-principle in man. "*Prāṇa*, indeed, is the final absorbent; for when man sleeps, his speech just goes into *Prāṇa*, his eye, and his ear, and his mind all go into *Prāṇa*. It is *Prāṇa* which is the final absorbent of all things."[2] "We may thus say," holds *Raikva* further, "that there are these two absorbents; one in the macrocosm and the other in the microcosm, the one being Air, and the other being *Prāṇa*."[3] Following *Raikva*, *Sanatkumāra* imparts this theory to *Nārada* maintaining that, "just as all the spokes of a wheel are centred in its navel, similarly all these beings, and, in fact, everything that exists is centred in *Prāṇa*."[4] *Prāṇa* is thus thought to be the very navel of existence. The sage *Kauṣītaki* declares that "*Prāṇa* is the ultimate reality, the mind being its messenger, the eye the protector, the ear the informant, and the speech the housekeeper...... To this *Prāṇa* as the ultimate reality, all these beings make offerings, without *Prāṇa* having ever sought them."[5] Thus, the superiority of *Prāṇa* to all the sense-organs is unequivocally established. This conclusion of ours is further

1 "प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति प्राणमभ्युज्जिहते ।"
—*Chānd.* I. 11.5.

2 "अथाध्यात्मं प्राणो वाव संवर्गः स यदा स्वपिति प्राणमेव वागप्येति प्राणं चक्षुः प्राणं श्रोत्रं प्राणं मनः प्राणो ह्येवैतान्सर्वान्संवृंक्त इति ।"
—*Ibid.*, IV. 3.3.

3 "तौ वा एतौ द्वौ संवर्गौ वायुरेव देवेषु प्राणः प्राणेषु ।" —*Chānd.* IV. 3.4.

4 "यथा वा अरा नाभौ समर्पिता एवमस्मिन् प्राणे सर्वं समर्पितम् ।"
—*Ibid.*, VII. 15.1.

5 "प्राणो ब्रह्मेति ह स्माह कौषीतकिस्तस्य ह वा एतस्य प्राणस्य ब्रह्मणो मनो दूतं चक्षुर्गोप्तृ श्रोत्रं संश्रावयितृ वाक्परिवेष्ट्री तस्मै वा एतस्मै प्राणाय ब्रह्मणे एताः सर्वा देवता अयाचमानाय बलिं हरन्ति ।"
—*Kauṣ.* II. 1.

strengthened by those passages in the *Upaniṣads* which prove the supremacy of *Prāṇa* by way of myths.[1]

All these impersonalistic theories so far discussed hold either or all of the elements, viz., Water, Air, Fire, Earth, Space, or even such abstract metaphysical principles as Not-being (or Hunger or Death) and Being, or finally the bio-psycho-metaphysical principle of *Prāṇa*, as the origin of all things. In all these theories of creation, no creator with a personal existence is postulated for the purpose of creation. They give us more or less a naturalistic explanation of the origin of the universe. On the contrary, in the theories that we shall presently discuss, we shall have the occasion to observe a manifest reference to the personal element in creation.

(2) The personalistic theories of creation

To begin with the personal element in creation, we have first to take into account the theory in the *Praśnopaniṣad*. In this *Upaniṣad*, the sage *Pippalāda* teaches us that in the beginning, "the Creator desired to create, and, with that objective in view, practised penance, and after having practised penance, first created a pair, viz., *rayi* and *prāṇa*, corresponding respectively to matter and spirit, with the intention of creating all the universe from them."[2] When *Pippalāda* rightly deserves the credit of having, for the first time, conceived the idea of a duality of primary existences, *rayi* and *prāṇa*, the application which he makes of his principles is rather amazing. He tells that the moon is *rayi* while the sun is *prāṇa*.[3] He further goes on to say that the path of the fathers is *rayi*, while the path of the gods is *prāṇa*, that the dark half of the month is *rayi*, whereas the bright half is *prāṇa*, and that night is *rayi*,

1 *Vide Chānd.* V. 1.6-15; *Kauṣ.* II. 14; *Praśna.* II. 1-12.

2 "प्रजाकामो वै प्रजापतिः स तपोऽतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते। रयिं च प्राणं चेत्येतौ मे बहुधा प्रजाः करिष्यत इति।"

—*Praśna.* I. 4.

3 "आदित्यो ह वै प्राणो रयिरेव चन्द्रमा।"

—*Ibid.*, I. 5.

whereas day is *prāṇa*.[1] In this manner, the Creator is said to have created all the dual existence whatsoever in the universe. The *Taittirīyopaniṣad* merely echoes this spirit, while it tells us that "the Creator, in the beginning, practised penance, and having practised penance, created all this, whatever is here, and having created it entered into it, and having entered into it, became himself both the manifest and the unmanifest, the defined and the undefined, the founded and the non-founded, the intelligent, and the non-intelligent, the true and the fasle."[2] We must note here that the *Taittirīyopaniṣad* by substituting the philosophical duality in place of the mythological duality of the *Praśnopaniṣad*, makes a definite advance in respect of the philosophy of dual existences. However, both these passages, introducing the idea of a Creator, logically make an improvement on the foregoing impersonalistic explanations of the universe. The *Bṛhadāraṇyakopaniṣad* gives us another explanation of the duality of existence by way of the duality of sex.[3] It should, however, be noticed that this *Upaniṣad* explains the origin of the duality of sex from the *Ātman* in the organic world alone, and, thus, leaves the inorganic generation completely unexplained.

The *Aitareyopaniṣad* gives us a much more elaborate account of the fact of creation. It tells us that in the beginning, there existed nothing but the *Ātman*, and that there was nothing else blinking. The *Ātman* thought to create the worlds, and created the four worlds, viz., those of the super-celestial region of waters, the heavens with their celestial lights, the mortal earth, and the subterranean region of waters. After the creation of

1 "संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च...एष ह वै रयिर्यः पितृयाणः...मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राणः... अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः ।"

—*Praśna*. I. 9-13.

2 "स तपोऽतप्यत । स तपस्तप्त्वा, इदं सर्वमसृजत, यदिदं किंच । तत्सृष्ट्वा, तदेवानुप्राविशत्, तदनुप्रविश्य, सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं च । सत्यं चानृतं च ।"

—*Tait*. II. 6.

3 *Vide Bṛh*. I. 4.1-4.

these worlds, the *Ātman* created a *puruṣa*—an intermediary world-soul subsisting between the *Ātman*, the primary existence, and the world, the object of later creation,—out of the waters, and breathed into his nostrils the breath of life. The *Ātman*, then, brooded over this world-soul and as a result of this brooding, first the various organs of sense were created, then the functions corresponding to them, and finally the deities or the world-governors corresponding to such functions in the universe. The *Ātman* thereupon attacked the world-soul with hunger and thirst, and made them co-partners with the deities. After, thus, creating the worlds, the world-soul, the world-governors, and hunger and thirst, the *Ātman* created matter as food for them all, which being created the *Ātman* ultimately entered into the human body.[1] We thus observe how the *Ātman* finally entered into the human body, and how ultimately there is a metaphysical identity between the individual and the Supreme.

Hitherto we have discussed more or less mythological theories of creation from the *Ātman*. We now proceed to discuss the philosophical theories of creation from the *Ātman* or from God.

The *Taittirīyopaniṣad* introduces an emanative theory of creation from the *Ātman*. It maintains that "from the *Ātman*, verily, emanated space, from space air, from air fire, from fire water, and from water the earth."[2] It is a complete enumera-

1 "आत्मा व इदमेक एवाग्र आसीन्नान्यत्किंचन मिषत् । स ईक्षत लोकान्नु सृजा इति । स इमांल्लोकानसृजत । अम्भो मरीचीर्मरमापः । ...सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्च्छयत्...नासिकाभ्यां प्राणः प्राणाद्वायुरक्षिणी निरभिद्येतामक्षिभ्यां चक्षुश्चक्षुष आदित्यः कर्णौ निरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्राद्दिशस्त्वंनिरभिद्यत...तमशनयापिपासाभ्यामन्ववार्जत्...एतास्वेव वां देवतासु...भागिन्यौ करोमीति...स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्नमेभ्यः सृजा इति ।......स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत ।"

—*Ait.* I. 1-3.

2 "तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः, वायोरग्निः, अग्नेरापः, अद्भ्यः पृथिवी ।"

—*Tait.* II. 1.

tion of the five physical elements which are said to have emanated from the primeval *Ātman*, which, to all intents and purposes, is said in the passage as not playing any active role in creation. It is significant to note that the word used in the passage to denote the fact of emanation is *sambhūtiḥ*. The *Upaniṣad* does not say that the *Ātman* 'created'; but, on the contrary, says that from the *Ātman* emanated space, and from space, in the course of progressive generation, the rest of the elements.

The *Muṇḍakopaniṣad* suggests a personal-impersonal theory of the creation of the universe, and, thus, seems to pave the way for meeting of the emanative and the theistic theories of creation. It says that "in the beginning, there existed a divine and formless Person who was without and within, unborn, without breath and without mind, pure and higher than the highest immutable. From him were born life, mind, sense-organs, space, air, light, water, and earth, the supporter of the universe...... From Him also were born gods of various descriptions, angels, men, beasts, birds, the in-breath and the out-breath, rice and barley, penance, faith, truth, celibacy, and religious law...... He was similarly source of all the oceans and mountains, the rivers of every kind, the herbs and their essence, whereby the inner soul dwells in beings."[1] It was in this manner that all mundane and celestial existences, all animate and inanimate objects, all moral and mental virtues and qualities, were created, more accurately emanated from the primevel Person, who was still

1 "दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥
एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥
तस्माच्च देवा बहुधा संप्रसूता साध्या मनुष्याः पशवो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥
अतः समुद्रा गिरयश्च सर्वेऽस्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥"

—*Muṇḍ.* II. 1.2-3,7,9.

designated as formless and even beyond the immutable. A little reflection manifests that even this description of the genesis of the universe is not completely free from mythological considerations. It is, however, much more superior to any of the foregoing theories, and comes very much close to the truly theistic theory of creation, which gives an explanation of all kinds of existences by the first Person, viz,, God. The truly theistic character as in the *Śvetāśvataropaniṣad* which we are about to discuss next, however, is still wanting, because the passage from the *Muṇḍakopaniṣad* under discussion, speaks of emanation (*syandante*) or generation (*jāyate*) from the formless Person, but not of creation proper by the personal God.

The *Śvetāśvataropaniṣad*, for the first time in the entire range of the *Upaniṣadic* philosophy, arrives at the truly theistic theory, by postulating a personal God as the first principle of creation, through its unique technique of construction after demolition of the various extent theories of creation. The *Upaniṣad* opens with a classical enumeration of the various views held at the time on the problem at hand. "Some people say," says the *Upaniṣad*, "that it is Time, others Nature, others Necessity, others Chance, others the Elements, others yet the Person, still others the combination of these, and yet a few others the *Ātman*, which is the source of all things whatsoever."[1] The last two views are disposed of first. The *Ātman*, says the sage of the *Upaniṣad*, cannot be regarded as the first principle, inasmuch as it is not the *Īśa*, or the Lord, of all these things; and also because the *Ātman* is the cause of, i.e., is liable to, both pleasure and pain.[2] On the other hand, nor can the combination of all the various first principles afore-mentioned (excluding therefrom the Person howsoever interpreted) be regarded as altogether a different first principle, for a combination of these entities is only an existence without soul.[3] Nor

1 "कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्या ।"
—*Śvet*. I. 2.

2 "आत्माप्यनीशः सुखदुःखहेतोः ।"
—*Ibid*., I. 2; also cf. I. 8.

3 "संयोग एषां न त्वात्मभावात् ।"
—*Ibid*., I. 2. ; also cf. VI. 5.

can we say that Time is the first principle, because God is declared to be the "time of time".[1] Nature as the first principle, like its compeer time, is equally set aside by declaring it to be the first principle of fools.[2] Besides, it is untenable, because Nature itself is brought to maturity by the presence of the Lord.[3] Nor can Necessity and Chance be regarded as the source of the universe, because they are either too fatalistic or too philosophical to be the proper explanation of creation.[4] The claim of the Elements is set aside by declaring them to be merely the dwelling house of God,[5] or as merely His handiwork.[6] Nor can the Person, who is here understood as the *puruṣa* of the *Sāṁkhya*, be regarded as the origin of all things, because he is too free from *prakṛti* and her evolutes to be regarded as responsible for creation. Having thus exposed the untenability of the prevalent theories of creation, the *Śvetāśvataropaniṣad* proceeds to offer a full-fledged theistic theory.

Theism is the predominant note of the *Śvetāśvataropaniṣad.* The *Upaniṣad* sets forth boldly and clearly the claim of God who is called *Īśa*,[7] or *Hara*,[8] or *Rudra*,[9] or *Śiva*[10], or *Maheśvara*,[11] as the alpha and the omega of creation. He is assigned the

1 "येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकालो गुणी सर्वविद्यः ।"
—*Ibid.*, VI. 2. ; also cf. VI. 16.

2 "स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥"
—*Ibid.*, VI. 1.

3 "यच्च स्वभावं पचति विश्वयोनिः ।"
—*Ibid.*, V. 5.

4 *Vide*, Belvalkar and Ranade, *History of Indian Philosophy*, Vol. 2, p. 302.

5 "कर्माध्यक्षः सर्वभूताधिवासः ।"
—*Śvet.* VI. 11.

6 "तेनेशितं कर्म विवर्तते ह पृथ्व्यप्यतेजोऽनिलखानि चिन्त्यम् ।"
—*Ibid.*, VI. 2.

7 *Vide Ibid.*, I. 10, III. 1, IV. 13, V. 1, VI. 2, 17.
8 *Vide Ibid.*, I. 10.
9 *Vide Ibid.*, III. 2, IV. 5, 21, 22.
10 *Vide Ibid.*, III. 11, IV. 14, 16, 18, V. 14.
11 *Vide Ibid.*, IV. 10, VI. 7.

three functions of creation, sustenance, and dissolution. God who rules the world by His ruling powers, who stands before every creature at the time of destruction, and creates the world at the time of its origin, is, indeed, the creat or af all things that exist.[1] Though himself colourless, He, being endowed abundantly with powers, assigns the numerous colours to appointed ends.[2] He brings to maturity the actions of all beings, and guides here all and each, ap pointing to each his peculiar gifts.[3] In the sixth chapter of the *Śvetāśvataropaniṣad*, an exalted form of theism is witnessed. The verses in which God's nature and greatness have been described are so classical that we cannot resist the temptation of reproducing them in *extenso*. "Some so-called wise men", says the *Upaniṣad*, "being under a great philosophic delusion, regard Nature, and others Time, as the source of the universe. They forget that it is the greatness of the Lord which causes the wheel of the universe to turn round. He is the only knower, the death of the death, the possessor of all qualities and all wisdom. It is at His command that creation unfolds itself, viz., what people call earth, water, fire, air, and space...... He is the eternal source and the cause of accidental unions. He is beyond the past, the present, and the future; and is verily regarded without parts. That universal God, who is immanent in all these beings, should be meditated upon as dwelling in our mind also,...that God who is the Lord of all the gods and the Deity of all the deities, who is the supreme Master of all masters and the adorable Ruler of the universe. There is no activity in Him, nor any organ. There is no equal to Him, nor any superior. The great power inherent in Him reveals itself alike in the form of knowledge and energy. There is no

6 "एको हि रुद्रो न द्वितीयाय तस्थुर्य इमांल्लोकानीशत ईशनीभिः ।
प्रत्यङ्. जनांस्तिष्ठति संचुकोचान्तकाले संसृज्य विश्वा भुवनानि गोपाः ॥"

—*Śvet*. III. 2.

7 "य एकोऽवर्णो वहुधा शक्तियोगाद्वर्णाननेकान्निहितार्थो दधाति ।"

—*Ibid*., IV. 1.

8 "यच्च स्वभावं पचति विश्वयोनिः पाच्यांश्च सर्वान्परिणामयेद्यः ।
सर्वमेतद्विश्वमधितिष्ठत्येको गुणांश्च सर्वान्विनियोजयेद्यः ॥"

—*Ibid*., V. 5.

master of Him in this world, nor any ruler, nor is there anything which we might regard as His sign. He is the only cause, the Lord of all those who possess organs of sense. There is no generator of Him, nor any guardian...... He is the self-subsistent Mover of the unmoving manifold, who causes the one seed to sprout in infinite ways."[1] There is hardly any other passage in the entire *Upaniṣadic* literature which sets forth so unmistakably a theistic, and yet unsectarian, view of the supreme Lord. The *Śvetāśvataropaniṣad*, indeed, forwards a truly philosophic theory of creation, in which all power is ultimately owing to a personal God who is the prime Mover of the whole world.

It is now evident from the consideration of all the impersonalistic and the personalistic theories of creation in the *Upaniṣads* that they repudiate the unscientific conception of creation, which implies, first, a creation out of nothing, and, secondly the separation of the creator from his creation, and which, thirdly, in this implication, leaves unexplained the organic growth and development of the universe. The *Upaniṣads* maintain (what science has also proved) that nature is not

1 "स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः ।
देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥
येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकारो गुणी सर्वविद्यः ।
तेनेशितं कर्मविवर्तते ह पृथ्व्यप्तेजोऽनिलखानि चिन्त्यम् ॥
आदिः स संयोगनिमित्तहेतुः परस्त्रिकालादकलोऽपि दृष्टः ।
तं विश्वरूपं भवभूतमीड्यं देवं स्वचित्तस्थमुपास्य पूर्वम् ॥
तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् ।
पतिं पतीनां परमं परस्ताद्विदाम देवं भुवनेशमीड्यम् ॥
न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥
न तस्य कश्चित्पतिरस्ति लोके न चेशिता नैव च तस्य लिंगम् ।
स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥
एको वशी निष्क्रियाणां बहूनामेकं बीजं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥"
—*Śvet*. VI. 1-2, 5, 7-9, 12.

created, but begotten with the elements of life and growth inherent in it, no external impulses being necessary for its development. The whole cosmos is a living organism[1]—one life pervading all and connecting all, from the highest to the lowest order of beings, in such defined relations to each other as to show intelligence and purpose, unity and harmony. "All this is threaded on the Lord as jewels on a string,"[2] as the *Gītā* very significantly remarks. The regularity, say the *Upaniṣads*, with which everything in nature discharges its functions argues an intelligent controller.[3]

The problem of the dissolution of the Universe

Creation implies destruction. The universe cannot go on forever; sooner or later it has to dissolve. It is a fact that even modern thermodynamics confirms. To quote Sir James Jeans, "Energy cannot run downhill forever, and, like the clock-weight, it must touch bottom at last. And so the universe cannot go on forever; and sooner or later the time must come when its last erg of energy has reached the lowest rung on the ladder of descending availability, and at this moment the active life of the universe must cease. The energy is still there, but it has lost all capacity for change; it is as little able to work the universe as the water in a flat pond is able to turn a water-wheel. We are left with a dead, although possibly a warm, universe—a "heat-death".[4]

The entire creation—organic and inorganic—must ultimately return to the source wherefrom it had come forth. That source is called *Brahman*, in the *Upaniṣads*. The *Taittirīyopaniṣad* gives a distinctive mark of *Brahman* : "Wherefrom these

1 "It is only in so far as we connect the physical with the vital and the conscious, as stages of a single process, that we can speak, with even a show of intelligibility, of the physical as containing the potentiality of all that is to follow."—Pringle Pattison, *Idea of God*, p. 106.

2 "मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ।"

—*Gītā*. VII. 7.

3 "भीषाऽस्माद्वातः पवते, भीषोदेति सूर्यः, भीषाऽस्मादग्निश्चेन्द्रश्च मृत्युर्धावति पञ्चम इति ।"

—*Tait*. II.8.

4 *The Universe Around Us*, pp. 279-80.

beings are born, by which being born they live, into which on return they enter—that is to be known as *Brahman*."[1] The *Chāndogyopaniṣad* holds : "Verily, this whole world is *Brahman*. Tranquil, let man worship It as that from which he was born, as that into which he will be dissolved, as that in which he breaths."[2] In the *Kaṭhopaniṣad*, *Brahman* is said to be the consumer of all human beings. The *Upaniṣad* declares, "He (*Brahman*) consumes both the *brāhmaṇa* and the *kṣatriya* as though they were bread soaked in the sauce of death."[3] Death leads to the reabsorption, into the Supreme, of the entire world in which the *brāhmaṇas* and the *kṣatriyas* hold the highest place. So also in the *Muṇḍakopaniṣad Brahman* is compared to the spider, which sends forth the threads and draws them in again.[4] The *Upaniṣad* further says that living beings in their numerous kinds issue forth from *Brahman* and enter into It again.[5] The very same thing is said of the *ātman* in the *Māṇḍūkyopaniṣad*: "The *Ātman* is the cradle of the universe, for he is the creation and the end of living beings."[6] Similarly the *Nārāyaṇopaniṣad* says that all gods, all seers, all metres,

1 "यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति,
यत्प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व तद्ब्रह्मे ति।"
—*Tait*. III. 1.

2 "सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत।"
—*Chānd*. III. 14. 1 along with *Śāṁkarabhāṣya* thereon.

3 "यस्य ब्रह्म च क्षत्रं चोभे भवतः ओदनः।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः॥"
—*Kaṭh*. I. 2. 25.

4 "यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति।
यथा सतः पुरुषात्केशलोमानि तथाक्षरात्संभवतीह विश्वम्॥"
—*Muṇḍ*. I. 1. 7.

5 "तदेतत्सत्यं यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः।
तथाक्षराद्विविधाः सोम्य भावा प्रजायन्ते तत्र चैवापियन्ति॥"
—*Ibid*., II. 1. 1.

6 "एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम्।"
—*Māṇḍū*. 6.

and all creatures originate from *Nārāyaṇa*, and are lost in *Nārāyaṇa* alone.[1]

At the time of the dissolution of the universe, all things return to their respective causes in the same order in which they had been originated. When all of them dissolve into *Brahman*, there remains no distinction among them whatsoever. This shows that nothing perishes, in the true sense of the term.[2]

As regards the time of dissolution of the universe, there is some sort of vagueness. In the thought-ferment of the *Vedas* and the oldest *Upaniṣads*, we see formulated the doctrine of *Brahman* as dispenser of the universe. In the texts of the oldest *Upaniṣads* and even earlier, only one creation is mentioned; and the belief, so well known to a later age, from the *Śvetaśvataropaniṣad* onward, in a series of creations, each being followed by dissolution is absent.[3] Indeed, the older *Upaniṣads* never teach the doctrine of the periodical dissolution of the universe, as is at once proved by the constantly recurring expression, "at the beginning", in the *Upaniṣads*.[4] Deussen's remarks are worth-noting in this connection. He asserts, "This entire conception of a periodically recurring creation and the

1 "नारायणात्प्राणो जायते मनः सर्वेन्द्रियाणि च । खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी । नारायणाद्ब्रह्मा जायते । नारायणाद्रुद्रो जायते नारायणादिन्द्रो जायते । नारायणात्प्रजापतिः प्रजायते । नारायणाद्द्वादशादित्या रुद्रा वसवः सर्वाणि च्छन्दांसि नारायणादेव समुत्पद्यन्ते, नारायणात्प्रवर्तन्ते । नारायणे प्रलीयन्ते ।"

—*Nār.* 1.

2 *Vide Chānd.* VI. 9-10.

3 There seem to be stray references to it in the *Ṛgveda*, X. 190. 3, and the *Chāndogyopaniṣad*, VI. 3. 2. But they may be interpreted differently. Vide Deussen's *The Philosophy of the Upaniṣads*, p. 221.

4 Cp. Disposing at once of any possibility of a cyclic universe, Sir James Jeans attacks on those who believe in it, in these memorable words : "Many giving rein to their fancy, have speculated that this low-level heat-energy may in due course re-form itself into new electrons and protons. As the existing universe dissolves away into radiation, their imagination sees new heavens and a new earth coming into being out of the ashes of the old. Science can give no support to such fancies."—*The Universe Around Us*, p. 281.

destruction of the universe is still entirely foreign to the *Upaniṣads*."[1] It was, thus, in the later times that for the single creation taught in the *Upaniṣads* there was substituted an eternally recurring process, a re-creation of the universe occurring after each dissolution, and determined by the actions of the individual souls.

It is interesting as well instructive to make a survey of the *kalpa* theory of the later *Vedānta* as expounded in the *Śvetāśvataropaniṣad*, in which it makes its very first appearance. This theory conceives the creation of the universe as an event recurring periodically from all eternity. The universe created by *Brahman* persists through an entire world-period (*kalpa*), after which it enters into *Brahman*, only to arise again from It; because at each dissolution of the universe there are actions of the individual souls that still survive, and these demand for their exhaustion a re-creation of the universe.[2]

The *Śvetāśvataropaniṣad* is so rich in the passages, speaking of the periodical dissolution and re-creation of the universe by *Brahman*, that it does not mind even to take risk of continual repetition. The Highest is there stated to have got angry at the end of time and retracted all the worlds only to repeat that act many a time.[3] *Brahman* regulates all the aims of the creatures, until finally the whole is lost in It, which is the beginning.[4] It is, indeed, the Lord in whom the universe is lost and reappears.[5] The *Upaniṣad* compares "the Lord, who many times spreads forth one net after another in space and

1 *The Philosophy of the Upaniṣads*, p. 221.

2 *Vide Gītā*. VIII. 17-19, IX. 7.

3 "प्रत्यङ्. जनांस्तिष्ठति संचुकोचान्तकाले संसृज्य विश्वा भुवनानि गोपाः ।"
—*Śvet*. III. 2.

4 "य एकोऽवर्णो बहुधा शक्तियोगाद्वर्णाननेकान्निहितार्थो दधाति ।
वि चैति चान्ते विश्वमादौ स देवः स नो बुद्ध्य शुभया संयुनक्तु ॥"
—*Śvet*. IV. I.

5 "यो योनिं योनिमधितिष्ठत्येको यस्मिन्निदं स च वि चैति सर्वम् ।
तमीशानं वरदं देवमीड्यं निचाय्येमां शान्तिमत्यन्तमेति ॥"
—*Ibid*., IV. 11.

again draws it in," to a spider.[1]

The following passages from the later *Upaniṣads* that treat of re-creation and recurring dissolution of the universe are worth-noting:

"It is He who, when the universe is dissolved, alone remains on the watch; and it is He who then again from the depths of space wakens to life the pure spirits."[2]

"When *Rudra* lies in the coils of the snake, then created things are absorbed into Him. When He draws breath, the darkness arises, from the darkness water, etc."[3]

The doctrine of the periodical re-creation and recurring dissolution is not an arbitrary one. The *Śvetāśvataropaniṣad* distinctively indicates the reason for this doctrine by declaring that it is closely connected with the theory of *Karma*. Following upon a description of the work of creation and dissolution, the *Upaniṣad* says, "That which He created, He then takes back again, becoming one with the being of being; in order then...to begin afresh the work rich in the *guṇas*, apportioning to each their attributes. Where they are not there action comes to nought. In the event of the exhaustion of actions, He, in reality, continues another (i.e., different from what He has created)."[4] Verily, when the attributes are destroyed by right knowledge, actions come to nought, and re-creation stops.

1 "एकैकं जालं बहुधा विकुर्वन्नस्मिन्क्षेत्रे संहरत्येष देवः ।
भूयः सृष्ट्वा पतयस्तथेशः सर्वाधिपत्यं कुरुते महात्मा ॥"

—*Ibid.*, V. 3; also cf. *Ibid.*, VI. 10; *Muṇḍ.* I. 1. 7.

2 "आत्मा एवैष कृत्स्नक्षय एको जागर्ति । इत्येतस्मादाकाशादेष खल्विदं चेतामात्रं बोधयति ।"

—*Maitr.* VI. 17.

3 "व्यापको हि भगवान्रुद्रो भोगायमानो यदा शेते रुद्रस्तदा संहार्यते प्रजाः ।
उच्छ्वसिते तमो भवति तमस आपो...।"

—*Atharvaśiras.* 6.

4 "तत्कर्म कृत्वा विनिवर्त्य भूयस्तत्त्वस्य तत्त्वेन समेत्य योगम् ।
एकेन...

आरभ्य कर्माणि गुणान्वितानि भावांश्च सर्वान्विनियोजयेद्यः ।
तेषामभावे कृतकर्मनाशः कर्मक्षये याति स तत्त्वतोऽन्यः ॥"

—*Śvet.* IV. 3-4.

Is the Universe unreal ?

No, the universe is real. The universe which is permeated by *Brahman* through and through cannot be unreal. There is no reason to regard the universe, which springs from, is sustained by, and is absorbed in *Brahman*, as unreal or illusory. It is, indeed, the revelation of the grandeur and glory of *Brahman*,[1] which is immanent in as well as transcendent to the universe.[2] All our experiences and knowledge in the universe are experiences and knowledge of *Brahman*, coming through the sense-organs. Hence they are not illusory or unreal, but real. Man, indeed, travels not from error to truth, but from truth to truth, from truth that is lower to truth that is higher. It is, therefore, unwise to suppose that the *Upaniṣads* condemn the universe as 'a positive blank', or 'absolute nothing'. On the contrary, they have, time and again, emphasised its necessity, utility, practicality, and, above all, its reality.

We, now, proceed to consider how the nature of the universe is conceived in the oldest *Upaniṣads*.

In the *Bṛhadāraṇyakopaniṣad*, *Yājñavalkya* tells his wife, *Maitreyī*, that all the worlds, the creatures, everything, including the *Vedas*, came out of the *ātman*, i.e., *Brahman*.[3] We are further told repeatedly that the entire universe is *Brahman*, the immortal.[4] Again we find *Yājñavalkya* saying, in answer to the question posed by *Uddālaka Āruṇi*, as to who is the puller of this world, the other world, and all other beings, that the *ātman* or *Brahman* is the puller of the air, the earth, the water, the fire, the space, the heaven, and everything else.[5] Do we find it said here that the universe is an illusion, a fiction, a mirage,

1 "यस्यैष महिमा भुवि ।" —*Muṇḍ*. II. 2. 7.

2 "पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि ।" —*Chānd*. III. 12. 6.

3 "इदं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा इमानि भूतानीदं सर्वं यदयमात्मा ।" —*Bṛh*. II. 4. 6.

4 "इदं ब्रह्मेदं सर्वम् ।" —*Ibid*., II. 5.

5 *Vide Ibid*., III. 7.

or do we not find it clearly described in language which admits of no ambiguity whatsoever, that the world, like everything else, came out of *Brahman*? No one can say that the *ātman* or *Brahman* here spoken of, is only relatively true, and that, therefore, the world and everything else that issued forth from the *ātman* or *Brahman*, are only relatively true. It cannot even for a moment be doubted that the universe is as real as *Brahman* Itself. It originated from *Brahman*, 'the truth of truth', and is truth, since truth comes out of truth and not error or illusion or falsity or unreality out of truth and reality.[1] The world has, therefore, its value in the scale of things. Though, ultimately, all things have to be dissolved into the *ātman* or *Brahman*, from out of which they have originated, yet so far as they have assigned places, in the order of things, they have distinct existence. The change that a thing is capable of undergoing does not make a thing unreal. It is also equally absurd to assert that since everything is only a manifestation of *Brahman*, which is the ultimate reality, the manifestation cannot be real. Nor can the world be called unreal if a man in his ardent desire to realise the Supreme leaves it behind. *Yājñavalkya* had lived the best portion of his life in the courts of kings, and in the company of his two wives, *Maitreyī* and *Kātyāyanī*. Towards the end of his life he decides to retire to the forests, and accordingly parted with his wives. Should it, therefore, be said that the house-holder's life is unreal, and the forest life is real, or that kings, courts, discussions in the company of the learned men, are all unreal? If a man wishes for the highest state of existence, it does not mean that all the states of existence he has passed through are unreal.

We, now, take up the *Chāndogyopaniṣad* for consideration. We see *Āruṇi* telling his son, *Śvetaketu*, that in the beginning, there was that only which is, and out of that, fire came forth.

1 "स यथोर्णनाभिस्तन्तुनोच्चरेद्यथाग्नेः क्षुद्रा विस्फुलिंगा व्युच्चरन्त्येवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि व्युच्चरन्ति तस्योपनिषत्सत्यस्य सत्यमिति प्राणा वै सत्यं तेषामेष सत्यम् ।"

—*Bṛh.* II. 1. 20.

Thereafter that Being, which had produced fire, water, and earth, entered into them, and gradually everything else including the world as we find it, came into being.[1] It proves that the world issued forth from *Brahman* by a process of growth and evolution. We do not see here any magician coming forward and waving his hand in order to produce the world, the greatest of illusions. Though we find later on that the Infinite is the bliss, and that there is no bliss in the finite,[2] that he who loves the *ātman*, takes pleasure in the *ātman*, becomes the master in all the worlds, and that those who think differently, live in the perishable worlds,[3] yet it does not go to make the world false. The individual gradually comes to know what to prize most, and if he has, in his journey onward, come to have a poor opinion of the world in which we live, he should not, for that reason, look upon it as unreal.

When we turn our attention to the *Īśopaniṣad*, we find that the *ātman* or *Brahman* is distinctly identified with all things, those that move as well as those that do not move; that is to say, even the so-called inert matter is *Brahman*.[4] The gross matter is also of the same nature as that of the ultimate reality, and it is stated that he who sees all things in the *ātman*, including, without doubt, this world, and the *ātman* in all things, does not labour under any delusion.[5] Far from asking

1 *Vide Chānd.* VI. 2-5.

2 "यो वै भूमा तत्सुखं नाल्प सुखमस्ति ।"
—*Ibid.*, VII. 23

3 "आत्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोकेषु कामचारो भवति । अथ येऽन्यथाऽतो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषां सर्वेषु लोकेष्वकामचारो भवति ।"
—*Ibid.*, VII. 25. 2.

4 "तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥"
—*Īśa.* 5.

5 "यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥
यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥"
— *Ibid.*, 6-7.

us to look upon this world as a huge illusion, it is candidly said in this *Upaniṣad* that all delusion disappears as soon as one finds out that everything is permeated by the ultimate reality, i.e., *Brahman.*

Now, we pass on to the *Muṇḍakopaniṣad*. It postulates a metaphysical realism in the case of the physical world. Just as the individual beings have emanated from *Brahman*, so also the physical things have come out of *Brahman*: "As a spider sends out and reabsorbs its thread, as the earth sends forth the herbs, as the hair of the head and the body spring from the living man, similarly does the whole of the universe proceed from the Imperishable."[1] In these illustrations we are told how the physical world must itself be regarded as coming out of the ultimate reality as well as ultimately returning to it. But just as the thread of the spider is real so long as it exists, and the herbs on the earth or the hairs on the body of man are real so long as they exist, similarly must we regard the universe as absolutely real so long as it is not resolved into *Brahman.*

Let us now proceed to ascertain the nature of the world as conceived in the *Svetāśvataropaniṣad* wherein, for the first time, the word '*māyā*' appears. The *Upaniṣad* without any vagueness, says that *Brahman* is fire, sun, wind, moon, the starry firmament, water, the thunder-cloud, the seasons, the seas, etc., and It is that from which all the worlds are born.[2] If even after these vivid statements, we find it stated later on that *prakṛti* is *māyā*, and the great Lord is *māyin*,[3] we need not be afraid of these words which can otherwise be interpreted.[4] If, even after having been reiteratedly and manifestly affirmed the reality of the world, it is afterwards sought, by

1 *Muṇḍ.* I. 1. 7.

2 "तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद्ब्रह्म तदापस्तत्प्रजापतिः ॥"

—*Śvet.* IV. 2; also cf. IV. 4, 11, 13-17.

3 "मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।"

—*Ibid.*, IV. 10.

4 *Vide*, S.C. Chakravarti, *The Philosophy of the Upaniṣads*, p. 137, Calcutta (1935).

means of these two words, to make it unreal, we should treat such an attempt as the work of an interpolator.

Many a great indologists and orientalists—European as well as Indian—authenticate the conclusions that we have reached about the nature of the world. We have proved above that the oldest *Upaniṣads* do not endorse the view that the universe is an illusion or an unreality. Hopkins very pertinently asks those who believe in the theory of world-illusion : "Is there anything in the early *Upaniṣads* to show that the authors believed in the objective world being an illusion ?" He further answers himself, "Nothing at all."[1] Sir R.G. Bhandarkar asserts that "the opinion expressed by some eminent scholars that the burden of the *Upaniṣad* teaching is the illusive character of the world and the reality of one soul only is manifestly wrong, and I may even say is indicative of an uncritical judgment."[2] Dr. Radhakrishnan says, "There is no suggestion in the *Upaniṣads* that the objects which lie around us on every side in infinite space, to which by virtue of our bodily frames we all belong, are only apparitions."[3] Prof. Chakravarti says that in the *Upaniṣads*, "there is absolutely no room for the speculation that the world is a sham world."[4] Dr. Mangal Deo Shastri says that it is something worth-noting that there is not the least mention of the doctrine that life or this universe is illusory or illusion, in the ancient *Upaniṣads*. Not only this, even the words '*māyā*' and '*mithyā*' are nowhere used in the afore-said sense.[5]

Thus, there is no denying the fact that the world in which we live and move, and travel to accomplish the highest end of

1 *Journal of the American Oriental Society*, Vol. xxii, p. 385.

2 *Vaiṣṇavism, Śaivism, and Minor Religious Systems*, (fn) p. 2, Strassburg (1913).

3 *Indian Philosophy*, Vol. 1, pp. 197-98.

4 *The Philcsophy of the Upaniṣads*, pp. 132-33.

5 *Bhāratīya Saṁskṛti Kā Vikāsa*, Vol. 2, pp. 207-08.

life is as much real as our own being.[1] The reality within and the reality without are equally real being identical in nature.

"*Sarvaṁ khalvidaṁ brahma.*"[2]

1 Cp. Pringle Pattison takes the world as "expressing the essential nature of the divine : the revelation of the infinite in the finite is the eternal fact of the universe. But the finite world as centred in finite spirits, I have also contended, is not to be regarded as a mere appearance, existing only from the finite point of view; it is metaphysically real, as founded on the nature of God himself."

—*Idea of God*, p. 414.

2 *Chānd.* III. 14. 1.

CHAPTER V

The Value and Significance of Life

To the questions, "Does life have any value and significance?", "Is life worthy of living ?", "Is it possible to escape from life ?", "Is life essentially divine ?", "Is life big with infinite possibilities and potentialities ?", "Is it possible for man to realise them here ?", "Is life a thing of despair or an article of bliss and enjoyment ?", the *Upaniṣads* offer affirmative answers. Life, they regard, is essentially divine, intrinsically valuable, and inherently blissful. If all our striving were without final consequence, life would be meaningless, and it would hardly matter how we live if all will end in the dust of death. For the *Upaniṣads* each action in life has vital significance. Life eternal is the birthright of each and every individual being. Here is the one grand incentive to good living. As life is seen to have meaning and purpose, we find freedom from despair and the fear of death. Indeed, whatever meaning and significance life acquires is derived from identity between the individual and the Supreme.

The meaning of life

For the phenomenon of life, the world used in the *Upaniṣads* is *prāṇa*. It originally meant breath ; and as breath seemed to constitute the life of man, *prāṇa* came to signify the life-principle ;[1] and just as the life-principle in man came to be called *prāṇa* similarly the life-principle in the universe came also to be known as *prāṇa*. By *prāṇa* is thus meant either life-force or cosmic-force. The *Praśnopaniṣad* declares : "The

1 *Vide*, Deussen, *The Philosophy of the Upaniṣads*, p. 275

sun, indeed, is life" ; "The life-force is the cosmic-force, i.e., it permeates the entire universe"; "The godhood of the gods like *Indra* and *Rudra* is due to the life-force"; "The entire universe is in the grip of the life-force" ; "All the events of the internal as well as the external universe depend on the life-force".[1] All these expressions clearly show that by *prāṇa* is here meant that immanent principle of the universe which imparts movement to all animate and inanimate objects of the universe, and also stands at the root of the life-force of all creatures.

The following long passage from the *Kauṣītaki Upaniṣad* is of a great importance for ascertaining the true meaning of *prāṇa*. The *Upaniṣad* tells us : "Life is *prāṇa* and *prāṇa* is life (*āyuḥ*)...... There is, however, a superior excellence among the vital breaths. One lives deprived of speech for we see the dumb ; one lives deprived of eye for we see the blind ; one lives deprived of ear for we see the deaf ; one lives deprived of mind for we see the childish...... What is *prāṇa*, that is consciousness (*prajñā*). What is consciousness, that is life. These two dwell in this body together and depart together...... As from a blazing fire sparks disperse in all directions, even so from the *ātman* the vital breaths disperse to their respective stations, from the vital breaths the gods, and from the gods the worlds...... As in a chariot the felly is fixed on the spokes and the spokes are fixed on the hub, even so these elements of being are fixed on the elements of consciousness, and the elements of consciousness are fixed on life. This life is, in truth, conscious *ātman*, bliss, ageless, immortal. He does not become greater by good actions, nor smaller by evil actions."[2] Herein we find certain notable characteristics. In the first place, *prāṇa* is directly identified with life. This is as much as to say that life exists so long as *prāṇa* exists, and life departs as soon as *prāṇa* departs. Then again, *prāṇa* is identified with consciousness. It is interesting to note that consciousness is here distinguished from life as the higher principle of existence. There may be forms of life without consciousness ; but wherever there is consciousness there must of necessity be life ; and the

1 *Praśna*. I. 5, 7 and II. 9-13.
2 *Kauṣ*. III. 2, 3, 8.

Upaniṣad appears to recognise this difference, and describes *prāṇa* not merely as the life-force but as the conscious force also. Then thirdly, the *Upaniṣad* identifies *prāṇa* with the *ātman* itself, the ultimate reality which is called ageless and immortal, which is said not to increase by good actions, nor to decrease by bad actions. It thus becomes manifest that *prāṇa* is life from the biological point of view, consciousness from the psychological point of view, and *ātman* from the ontological point of view. In short, *prāṇa* in the *Upaniṣads*, is a bio-psycho-ontological principle. This is verily a philosophical apotheosis of *prāṇa*.[1] Life is essentially divine. The sage *Kauṣītaki* maintains that *prāṇa* is *Brahman*, the mind being its messenger, speech the house-keeper, the eye the guard, and the ear the informant. All the sense-organs bring unasked offerings to the *prāṇa* which is *Brahman*; thus may all creatures bring offerings unasked to the person who knows this. The only moral rule that such a person should observe is 'not to beg'.[2] *Paiṅgya* endorses the doctrine of *Kauṣītaki* that *prāṇa is Brahman*, and adds that the eye stands firm behind the speech, the ear behind the eye, the mind behind the ear, and *prāṇa* behind the mind—*prāṇa* or the *ātman* thus forming the substratum of the senses and the mind.[3] Life as the source of all things is divine through and through.[4]

It seems that the knowledge of the science of life was, for the first time, discovered and implemented in their lives by the sages of the *Atharvaveda*. Whereas in the other *Vedas prāṇa* is used in its ordinary sense and that also in a very few places, there in the *Atharvaveda* its use is much more frequently made. The *Atharvaveda* describes *prāṇa* in a very comprehensive sense. The sage of the *Atharvaveda* says: "I salute that *prāṇa* which controls all this universe, which is the master of all, and in whom all this exists. *Prāṇa* alone is the master of

1 Cf. Belvalkar and Ranade, *History of Indian Philosophy*, Vol. 2, pp. 275-77.

2 *Kauṣ*. II. 1.

3 *Ibid.*, II. 2.

4 Cp. *Śāṁkarabhāṣya*. on *Brahmasūtra*, I. 1. 23.

all that breathes and breathes not."[1] It, thus, comes about that *prāṇa* is the individual as well as the cosmic principle of life, that it is, verily, the *ātman* as well as *Brahman*.

Life is a divine manifestation of the glory of *Brahman*.[2] If the infinite soul is our true life, then we are essentially birthless and deathless and immortal. Death pertains to the body, to the sense-organs, to the mind, to the ego. These constantly change and finally die ; they are not our true life, either singly or in combination. Our true life is infinite and immortal ; this is elucidated in many an *Upaniṣadic* dialogue between teacher and taught.[3]

Life is a mystery. We have to unfold it. A man's life will not become fruitful until he unravels the mystery that lies hidden in life itself. This idea of realising the infinite dimension of life runs through the entire literature of the *Upaniṣads*. Life grows ; and this growth is physical, mental, and spiritual. In the higher reaches of mental and spiritual growth and development, life experiences the glow of truths playing about itself; and at the summit of development, truth pervades and permeates life through and through. C.E.M. Joad writes, "Life is a dynamic impulsion, whose nature is to change and evolve, and whose activity is to know. Driven by the inherent urge of its nature to supersede itself, it manifests itself at ever higher levels of development, which......are to be interpreted in terms of an increasing scope and sublety (subtlety ??) of awareness. Life at a higher level is life aware of a greater area of the universe. Essentially, then, life is conscious of need and imperfection, the effort to which is the impulsion which derives it forward."[4] Life is progress, development, and evolution, and this means the manifestation of its inherent divinity which is not different from the divinity of the *ātman* or *Brahman*.

1 "प्राणाय नमो यस्य सर्वमिदं वशे। यो भूतः सर्वस्येश्वरो यस्मिन्सर्वं प्रतिष्ठितम् । प्राणो ह सर्वस्येश्वरो । यच्च प्राणति यच्च न ।"

—*Atharvaveda*, XI. 4.1, 10.

2 "आत्मन एष प्राणो जायते ।"

—*Praśna*. III. 3.

3 *Vide Kaṭh*. I. 2-3; *Chānd*. VII.

4 *Philosophical Aspects of Modern Science*, p. 261.

Man is the only being who is conscious of himself and of his divinity. At the same time, he is also conscious of a sense of limitation within himself. He struggles constantly to get over this limitation, thus turning his life into a battlefield. It is this struggle between the lower and the higher nature of man that makes for all the joy and zest of life, its tragedies and comedies, its dreams and visions. In fact, it is the very meaning of life at the human level. But this struggle is not eternal. For in the course of this very struggle which, in the light and under the guidance of a spiritual philosophy of life, becomes also a school for his moral and spiritual education, man receives spiritual illumination and clarity of vision, and eventually achieves true life and bliss through the realisation of the inherent divinity of life. Organisms other than human have no knowledge of this; they have no organic capacity to formulate the problem for themselves, much less to find a solution; they have to rely entirely upon nature for it. Man is the only being who possesses the capacity to experience limitation and to struggle to win over it. The *Upaniṣads* exhort us that herein consists the glory and grandeur of man; he can transcend himself, and realise his inherent divinity in this very life, in this very person.

Life is thus a struggle between the forces of good and evil, between the forces of light and darkness. The former are for the liberation of the soul, and the latter are for the entanglement of it. To the question 'What is life?' asked by Mahārājā of Khetri, Swami Vivekananda very significantly answered : "Life is the unfoldment and development of a being under circumstances tending to press it down."[1] This unfoldment, at the human level, is a divine unfoldment, which is thwarted by the predominance of man's lower nature. Man is man so long as he combats to win over this nature and to get out from darkness to light. This struggle between his lower and higher natures is mythically put up in the *Kenopaniṣad*[2] as a fight between *devas* and *asuras*, and projected to cosmic dimensions.

1 *The Life of Swami Vivekananda*, By His Eastern and Western Disciples, p. 220, Fourth Edition.

2 *Vide Kena*. III-IV. 3.

Knowledge of *Brahman* came to the *devas* only after they had gained victory over the *asuras*. This stresses the truth that the edifice of spiritual effort and realisation can be built only on moral foundations. Moral life is itself the first revelation of spiritual life. The victory of the *devas* over the *asuras* was due not to the *devas* themselves as separate limited cosmic forces, but to the one cosmic divine power, *Brahman*, which informs and holds them all. In the absence of the power of *Brahman*, they are merely empty shells. The gods in the story realised their emptiness and limitation as individual separate beings and their fullness and freedom as *Brahman*.

Thus, we see that the *Upaniṣads* use the term *prāṇa* or life to indicate primarily the primeval cosmic energy, of which all other energies—all physical energies like electricity, magnetism, and gravitation, all biological energies behind metabolism and nerve impulses, and all psychical energies like thought and memory—are simply diverse manifestations.[1]

Life must needs be lived

The pessimist philosophers hold that life is not worthwhile and that it is devoid of meaning and significance. They usually speak of the 'futility' or the 'vanity' of life, and presumably they mean by this that life is not worth-living, and that it has no value. Schopenhaur writes that it is absurd to speak of life as a gift, as so many philosophers and thoughtless people have done. "It is evident that everyone would have declined such a gift if he could have seen it and tested it beforehand." To those who assure us that life is only a lesson, we are entitled to reply: "For this very reason I wish I had been left in the peace of the all-sufficient nothing, where I would have no need of lessons or of anything else."[2] The final 'judgment of nature' is destruction by death. This is the last proof that life is a 'false path', that all man's wishing is 'a perversity', and that "nothing at all is worth our striving, our efforts and struggles. The conclusion is inescapable: All

1 Cf. Swami Vivekananda, *Complete Works*, Vol. 3, p. 399; and also see Swami Ranganathananda, *The Message of the Upaniṣads*, p. 521.
2 *The World as Will and Idea*, Vol. 3, p. 390, London (1883).

good things are vanity, the world in all its ends bankrupt, and life a business which does not cover its expenses."[1] Darrow says: "Life is like a ship on the sea, tossed by every wave and every wind; a ship headed for no port and no harbour, with no rudder, no compass, no pilot; simply floating for a time, then lost in the waves."[2]

On the other hand, the *Upaniṣads* offer us a philosophy of life—a life not of inactivity but emphatically of activity.[3] They give a spiritual significance to activity, which far from being negative, pessimistic or escapist is eloquently elevating and sublime. They teach us the necessity of living life in all its spheres. To escape from life altogether, or to escape from any sphere of it, is to do injustice to society and to one's own self as well. Life is not a thing to be afraid of, but, on the contrary, it must needs be lived. It is, no doubt, true that there are miseries, pains, conflicts, and tensions in life; but it does not follow from it that life is not worth-living, and, therefore, one should cut oneself off from life and live a life of a recluse. What is needed is to learn the art of life and to put oneself into the furnace of life, so that one may come out of it just like a *kundana*, i.e., shining gold.

Life on this planet of ours has meaning and significance. We need not despair of life, nor seek to cut it short, nor weep and wail our lives out. Having realised the value and significance of life, we must live our lives to the full span, and the full span of human life, according to the *Vedas* and the *Upaniṣads*, is one hundred years—'*śatāyurvai puruṣaḥ*'. This is why, the sages of the *Vedas* vigorously pray to God to live their lives to the full span of hundred years.[4] The *Īśopaniṣad*

1 *The World as Will and Idea*, Vol. 3, p. 383.
2 *Is Life Worth Living?*, p. 43, Girard, Kansas, no date.
3 Cf. "कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥"

—*Īśa*. 2.

4 "पश्येम शरदः शतम्, जीवेम शरदः शतम्, शृणुयाम शरदः शतम्,
प्रब्रवाम शरदः शतम्, अदीनाः स्याम शरदः शतम् ॥"

—*Śukla Yajurveda*, XXXVI. 24.

enjoins upon us to live life a hundred years with courage and valour.[1] This determination of the span of life is the product of a close study of human life. The sages arrive at the conclusion that if a man lives a healthy life, physically and mentally, he will live a hundred years ; they also feel that if a man lives an unhealthy life, if his diet is poor, sanitation unhygienic, and his way of life faulty, his span of life will be reduced to lower and lower levels. India's life expectancy was reduced to as low as twenty nine in the beginning of this century ; but now, as a result of the vigorous implementation of sanitary and health measures, it is somewhere in the region of fifty. If we can raise it to seventy five or eighty, as in other developed countries, it will come very near to the *Vedic* ideal; we shall then realise the *Vedic* ideal of the value of human life and learn to infuse in it joy and zest.

It is, however, unwarranted to suppose that the idea of a hundred years' life implies merely length of life. India discovered very early in her long history that a long life in itself had no meaning; that was merely quantity; but quality emerges as the more dominant factor in the higher levels of human life. Hence life must needs be not only long in years, but also rich in quality, in knowledge and joy.

Life, according to the *Upaniṣads*, is a journey which man has to complete here and now. It is, therefore, a journey to fulfilment. The achievement of man's fulfilment, however, will depend upon the path that he takes. Thepath of prosperity, earthly or heavenly, the way of *preyas*, can never lead to his true fulfilment; though involving much action and movement, and capable of yielding the satisfaction of his lower self, it is repetitive, but not creative; it increases tension, sorrow, and fear. The path of *śreyas*, on the other hand, offers the best opportunity for man. And this path also, like the previous one, lies through life itself, and not outside of it; it lies through life's struggles for getting and spending, knowledge and virtue, and through its ups and downs of joy and sorrow, victory and defeat, and all such dual throngs. Guided by discrimination and

1 "कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।"

—*Īśa*. 2.

detachment, life forges ahead in this path to achieve fulfilment in character and vision.[1] Such life alone is creative, unlike the life of mere profit and pleasure which is only repetitive and stagnant.

The *Kaṭhopaniṣad* defines the nature of this heroic journey to the summit of character and vision in and through life and action. It first acquaints us with the unique equipments for life's journey, that each and every man is provided with: "Know the *ātman* as the master of the chariot, and the body, verily, as the chariot; know the intellect as the charioteer, and the mind, verily, as the reins." Further, "the sense-organs, they say, are the horses, and the roads for them are the sense-objects. The wise call the *ātman* the enjoyer when the *ātman* is associated with the body, senses, and mind."[2] The human personality, consisting of the body, the sense-organs, the mind, the intellect, and the soul, is, here, viewed in the light of the mighty evolutionary movement of nature, and this evolutionary movement at the human level is illustrated by the beautiful imagery of the chariot.

The *Upaniṣad* asks us to regard the human body as a chariot. The very idea of a chariot, with its wheels, suggests journey; a chariot is not meant to be kept stationary in a shed, but to be put on the road. But the chariot has no motive power in itself; neither has the human body. The chariot gets its motive power from the horses yoked to it. Similarly, the body gets its motive power from the sense-organs consisting of

1 "अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य 'उ' प्रेयो वृणीते ॥
श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते। ।"
—*Kaṭh.* I. 2. 1-2.

1 "आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥
इन्द्रियाणि हयानाहुः विषयान् तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥"
—*Kaṭh.* I. 3. 3-4.

the nervous system and the brain. The organs of action and the organs of perception convert the animal body into a centre of the most dynamic activity in nature. But at the level of the senses themselves, this activity is mostly unco-ordinated and, therefore, not fit for purposes beyond mere organic survival. This co-ordination is found in man in the mind. In the imagery of the chariot, the reins stand for this mind. The reins involve the charioteer; they have no meaning except in the hands of an intelligent charioteer. In the absence of the charioteer, horses without reins make better sense than horses with reins. For the horses have their own journeys, which are just physical journeys in space and time, the objectives of which are survival and sensate satisfactions. But when yoked to a chariot and reined, their movements subserve the purposes of some one other than themselves. Likewise, the association of body, sense-organs, and mind points to a reality beyond themselves, a reality which has the capacity to control and direct their movements, like the charioteer in the imagery. This is intellect or reason which is called the charioteer. Even the charioteer, though necessary, is not sufficient; he points to a reality beyond himself, viz., the master of the chariot. The journey is ultimately his; the chariot, the horses, the reins, and the charioteer are only the instruments of his purposes. Likewise, the intellect also points to a reality beyond itself. That reality is the *ātman*, the soul of man. We are asked to realise the *ātman* as the master of the chariot.

A journey is a going out of oneself in search of fulfilment. In the case of man, however, it is a search for fulfilment by him who is essentially free and perfect, but who has forgotten this ever-present fact. This is the tragedy of human life. The journey at its best forms a necessary education for man for the recovery of his spiritual heritage. The stark fact of felt limitation and imperfection against the ever-present truth of innate freedom and perfection converts the human life into a battlefield of the forces of good and evil, and makes man a restless pilgrim in the universe. It is this restless pilgrimage which we are asked to complete by living a balanced and disciplined life, a life of penance. Penance should not be taken to mean oppressive asceticism. The leading of a balanced and

disciplined life, a simple life of piety, as opposed to a life of dalliance and pleasure, is what is indicated by the word. The *Kaṭhopaniṣad* emphatically proclaims that a man of sterling character and right knowledge, of strong will and pure heart reaches that goal wherefrom there is no return.[1]

The *Upaniṣads*, thus, summon us to play the game of life, instead of shunning life by taking to ill-conceived life of inaction. We are persistently asked to remember that neither the game nor its final fruit is a post-mortem venture; it is all here and now.

Escapism—a contradiction in terms

Modern psychologists speak of introverts. The introvert, according to them, is the man who tries to run away from life, trys to run away even from himself. He likes to live in the world of dreams. He conjures up a fool's paradise. He builds a false ego, an idealised image, a fictitious illusory self, and delights in it. Being frustrated in life, he wants to make amends for it in the world of fancy, and the inevitable result is disaster.

The ideal of self-realisation which the hoary savants of the *Upaniṣads* place before us can be realised not through escapism—an ill-conceived notion—not by means of running away from life, not by running away from ourselves, but by facing the hard realities of life, by passing through the vicissitudes of life, by rising above them and reaching the higher and higher stages of consciousness until the goal is reached.

Life is a ceaseless action. Life without action is not only a contradiction in terms but also inconceivable. Life is full of activity. Life to be life cannot but be active and mobile. This idea of continuity and dynamicity of life is very beautifully and picturesquely brought home by Swami Ram Tirth through the following imagery : "Inactivity," he says, "would bring you death, and activity and activity alone is life. Look at the

1 "यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति संसारं चाधिगच्छति ॥"
—*Kaṭh*. I. 3. 8.

stagnant pond and the running stream. The crystal water of the rustling river is ever fresh, clear, drinkable and attractive. But, on the other hand, see how disgusting, odorous, filthy, dirty, stinking and stenching is the water of the stagnant pond. If you wish to succeed, follow the line of action, constant motion of river. There is no hope for a man who would waste his wick and oil in preserving it from consumption. Follow the policy of river, ever progressing, ever assimilating, ever adapting to the environment and ever performing work. Work, work, incessant work is the first principle of success."[1] This is what we may call an enlivening and vigorating attitude towards life as against an escapist one. The victory over life's battle is to be won not by fleeing from it but by facing it manfully, by heroically living it. That is the keynote of the *Upaniṣads*.

Life and activity are correlated. From cradle to grave, man, indeed, is active. To remain inactive even for a single moment is an impossibility; since none can escape from action so long as one lives.[2] In fact, life is pervaded by action through and through. It is action which gives life an existential import. Life in its all existences—biological, psychological, social, and spiritual—is unthinkable in the absence of action. Man's biological existence is very largely dependent on action. Only through action and action alone, man attains to his biological good. The *Gītā* emphatically declares that in the absence of action even the maintenance of life will be impossible.[3] The maintenance of life is the first requisite to the accomplishment of the other still higher goods.[4] Man's good is not simply biological as that of some lower animals, but it is psychological as well. His psychological existence is much more complex than his biological existence. This existence too

1 *Life and Teaching of Swami Ram Tirth*, pp. 189-90, Madras (no date).

2 Cp. "न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।"

—*Gītā*. III. 5.

3 "शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ।"

—*Ibid.*, III. 8.

4 "शरीरमाद्यं खलु धर्मसाधनम् ।"

—*Kālidāsa's Kumārasambhava*. V. 33.

like the previous one implies action. Man is a thinking being—*cogito ergo sum*. Thinking implies action; nay, every mental activity whatsoever implies action. Man is also called by Aristotle a social being. His social existence becomes impossible, if he desists from action, because it is action which makes man social. Through society, he comes to recognise his spiritual existence. Social existence is a prerequisite qualification for his spiritual existence.[1] According to the *Upaniṣads* man's perfection is best achieved only through action.[2] Action is the salt of spiritual life.[3] Spiritual existence does not exclude action but requires it with a special bent. Spiritual life, indeed, is the most active life. Thus action, in all spheres of life, is not only necessary, but also indispensable.

Brahman pervades all through the universe. Hence, we cannot realise our *ātman* by fleeing from this universe. Verily, *Brahman* is not attained by running away from the universe. Only by penetrating into the core of the universe, we can have the glimpses of *Brahman* or the *ātman*. This universe is worth-enjoying, and we should enjoy it with renunciation and detachment.[4] Through these twin virtues of renunciation and detachment, we become identified with the immortal and divine *Brahman* which is the *ātman* of all, and denounce what our small separatist ego had conjured up. Thus, this renunciation is not a mere negation; it is a negation leading to a higher affirmation. The dialectics of the higher life moves through a series of negations and affirmations. It is the affirmative factors, in this dialectical movement, which form the positive content of zeal and joy in ethical and spiritual life. The great sages of the *Upaniṣads*, who saw all as 'enveloped by God',

1 Cp. "कर्मसु चामृतम् ।"
—*Muṇḍ*. I. 1. 18.

2 Cp. "आत्मक्रीड आत्मरतिः क्रियावानेव ब्रह्मविदां वरिष्ठः ।"
—*Ibid*. III. 1. 4.

3 Cp. "तस्यै तपो दमः कर्मेति प्रतिष्ठा ।"
—*Kena*. IV. 8.

4 "ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्य स्विद्धनम् ।"
—*Iśa*. 1.

were not kill-joys; they were sweet and lovable men. They lived the full span of life, worked with joy and enthusiasm, and took a deep interest in life and its affairs. They never thought of running away from their duties, obligations, and responsibilities to life, individual as well as collective. They conducted their lives, enjoyed their lives, in and through God. They realised their identity with all that forms the organic unity of the universe. Hence, it would be a contradiction in terms to suppose that they had, by the very reason of their spiritual culture, become a useless member of that brotherhood.

The *Upaniṣads*, by their persistent sermonising on the divinity of man and nature, and the inherent spirituality of life, seek to resolve the conflict between outer life and inner life, between action and contemplation. They seek to avoid the extremes of *vidyā* and *avidyā*, other-worldliness and worldliness. The *Īśopaniṣad* very significantly remarks that *avidyā* leads to blinding darkness, and *vidyā* leads to still greater darkness.[1] The world does not cease to exist by ostrich-like escapism. Negation of worldliness is quite different from negation of the world. The former leads to strength and life, and more strength and more life, and to total fulfilment in the end; whereas the latter is the way of weakness and death. We must, therefore, avoid the exclusive pursuit of either *vidyā* or *avidyā*. The *Īśopaniṣad* says, "He who knows *vidyā* and *avidyā* together, overcomes death through *avidyā* and gets immortality by means of *vidyā*."[2] Commenting on this verse, Swami Vivekananda says in one of his lectures : "If a man plunges headlong into foolish luxuries of the world without knowing the truth, he has missed his footing, he cannot reach the goal. And if a man curses the world, goes into a forest, mortifies his flesh, and kills himself little by little, by starvation, makes his heart

1 "अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥"

—*Īśa*. 9.

2 "विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥"

—*Īśa*. 11.

a barren waste, kills out all feeling, and becomes harsh, stern, and dried up, that man also has missed the way. These are the two extremes, the two mistakes at either end. Both have lost the way, both have missed the goal." And referring to the corrective applied by the *Upaniṣads*, he further goes on to say: "So work, says *Vedānta*, putting God in everything, and knowing Him to be in everything. Work incessantly, holding life as something deified, as God Himself."[1] Hence, vicissitudes of life are not to be avoided; they have to be faced. It is not escapism, but acceptance, the coming to grips with life, meeting the challenge of life with the challenge of philosophy, with the power of spirituality.

Life full of potentialities

Life has two meanings—an apparent meaning and a real meaning. The apparent meaning of life is breath, or what we call the biological process of inhalation and exhalation. Thus understood, life is a biological phenomenon, subject to birth and death. But the real meaning of life is the infinite power, the infinite potentiality, the infinite capability, which is latent in the heart of life. The infinite possibilities, the infinite potentialities inherent in life send the intimations of the Infinite within, and not of its outside or outward form and properties.

Now, does this infinite potentiality die with the cessation of breath or the decomposition of the five elements of which the outer tenement of life is built? The apparent life dies after the decomposition of the body, but does the real life, that is to say, the Infinite within, also die? No, not at all. How can infinity die? Indeed, it never dies. It is eternal, immutable, and enduring. To illustrate it, let us take an example of a seed. We plant the seed in the earth, underground. After a short while, it germinates into a plant, and out of that first original seed, we get thousands of seeds again in due course. If these thousands of other seeds are planted again, we get millions of seeds of the same sort; and if we plant these millions of seeds again, we obtain quadrillions of seeds of the same sort. What does this phenomenon imply? It implies that the

1 *Complete Works*, Vol. 2, p. 150, Ninth Edition.

original seed concealed infinite potentialities and possibilities for future growth and development.

Let us now take up the thousandth descendant of the original seed, and plant it again. We find that this seed again has got the same infinite power or potency of development as the original one had. This shows that in respect of power or potency the primitive seed is as good as the thousandth descendant of it is. The infinite potentiality within the seed is undecaying, undeminishing, and undying. It is infinite, immutable, eternal, and imperishable.

We, thus, see that the real meaning of life consists in its infinite potentialities and possibilities which are not subject to birth and decay, which remain the same forever. Once the real meaning of life is realised, the infinite possibilities for future growth and development are opened to us. Life is, indeed, full of potentialities; we only need to discover them. Just as he who does not know the place of a hidden treasure fails to find it, though he crosses over it constantly, so also is the position of ours.[1] We daily in deep sleep enter into the real world of life, but on waking we fail to find it. Therefore, we have to discover the real meaning of life here and now, in the waking stage, not in deep sleep. The real meaning of life is realised when we discover that life is not simply a biological phenomenon, but the cosmic force, the sum and substance of all reality.[2] It is the discovery of this real secret meaning of life, which guarantees immortality to us.[3]

The most characteristic feature of life is consciousness. Generally, four grades of consciousness are recognised, or this world is divided into four kingdoms—the mineral, the vegeta-

1 Cp. "यथापि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि संचरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्ति ।"

—*Chānd.* VIII. 3. 2.

2 "अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।"

—*Praśna*. II. 6.

3 Cp. "य एवं विद्वान् प्राणं वेद न हास्य प्रजा हीयतेऽमृतो भवति ।"

—*Praśna*. III. 11.

ble, the animal, and the human. Amongst these, the human kingdom is seen to manifest or exhibit much more consciousness and energy. Evolution is the progressive manifestation of life through the transformation it effects in the material mass around. The whole process becomes self-conscious only in man, that too only in the thinking man endowed with moral consciousness. Pringle Pattison calls man the crowning product of the process of evolution.[1] From now on evolution, becomes, holds Sir Julian Huxley, less and less organic and more and more psycho-social and cultural. Evolution now on becomes a spiritual pilgrimage.

It is at this stage that man becomes dimly conscious of something within him, which is not essentially affected by the fortunes of his physical instrument, the body, or its physical environment, outer nature. The changeless and the immortal cannot be sought there.[2] If there is an eternal dimension to reality, it has primarily to be sought 'within' and not 'without'. Organic evolution has disclosed the faint glimmerings of such a mystery in the inner world of man—not merely disclosed the mystery but also provided the psycho-physical equipment capable of solving that mystery. Swami Vivekananda very pertinently remarks : "Man is man so long as he is struggling to rise above nature, and this nature is both internal and external. Not only does it comprise the laws that govern the particles of matter outside us and in our bodies, but also the more subtle nature within, which is, in fact, the motive power governing the external. It is good and very grand to conquer the external nature, but grander still to conquer our internal nature."[3] This conquering of the inner man, understanding

1 "Man appears, according to the doctrine of evolution, so interpreted as the goal and crown of nature's long upward effort. The evolution of ever higher forms of life, and ultimately of intelligence, appears as the event to which the whole creation moves; and accordingly, man is once more, as in pre-Copernican days, set in the heart of the world, somehow centrally involved in any attempt to explain it."—*Idea of God*, pp. 82-83.

2 Cp. "ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ।"

—*Kaṭh*. II. 1. 2.

3 *Complete Works*, Vol. 2, p. 65, Fifth Edition.

the secrets of the subtle workings of the human life and mind, is what we require to achieve.

Man's psycho-physical system is a miniature universe—the macrocosm in the microcosm as Lotze has very aptly put it. The body and the environing world form the gross outer fringes of reality; this is reality as revealed by the sense-organs. As we dive deep into the interior, we find out more and more immense aspects of reality. With the progress of knowledge, the conviction is formed in us that, if ever there is an eternal, changeless, and, accordingly, infinite dimension to reality, it should be embedded in the centre of consciousness. The discovery of such a centre depends on an enormous effort of inner penetration, as will also reveal the nature of the various layers or sheaths concealing reality. This is what the *Upaniṣadic* sages convey to us in the most authentic words. The *Taittirīyopaniṣad* speaks of each of the sheaths, commencing from the second, namely, the *prāṇamaya* or the vital sheath, as 'another interior self'—*anyo'ntara ātmā*, and adds that the succeeding one fills the preceding one—*tena eṣa pūrṇaḥ*.[1] Before inquiry, man takes each of these as his self; philosophical inquiry manifests the not-self character of each of them. Indeed, these sheaths, according to the *Upaniṣads*, are the non-intelligent aspects of reality; whatever intelligence is exhibited in and through them flows from the *ātman*, the eternal, infinite reality, of the very nature of intelligence, of which these constitute the *koṣas* or sheaths, like a sword encased in five sheaths. The *ātman* is to be realised, proclaim the *Upaniṣads*. It is in this realisation that knowledge reaches its consummation in perfect non-duality; in it, knowledge and realisation become one. It is in this opening of the gate-way of the infinite possibilities and potentialities of life that man, the finite, becomes man, the Infinite.

It is one thing to assert that this is man as we perceive him around us in the world; but it is quite a different thing to assert further that this is all of man, that this is his ultimate destiny. Twentieth-century psychology and even neurology

1 *Tait*. II. 2.

are emancipating man from this false and dismal view of himself. Without disputing the fact that in every normal man the sway of conditioned reflexes, centred in the 'old brain', is vast and effective, twentieth-century scientific thought protests vigorously against the 'nothing but' view of the behaviouristic and other schools, which equate man to nothing but an animal and both to nothing but a machine, and is reaching out, in the words of Julian Huxley, to 'a science of human possibilities', through a study of the implications of the 'new brain' for human life and destiny. Julian Huxley observes: "In the light of our present knowledge, man's most comprehensive aim is seen not as mere survival, not as numerical increase, not as increased complexity of organisation or increased control over his environment, but as greater fulfilment—the fuller realisation of more possibilities by the human species collectively and more of its component members individually."[1]

The *Upaniṣads*, in their early stages, had adopted this study of human possibilities, not just theoretically, but experimentally, and developed a comprehensive science of human possibilities with its theoretical and practical aspects. The fruits of this study were threefold : the independence of the mind or reason of man of his sensory apparatus was the first fruit of this science; the control and manipulation of the psycho-physical energies in man, resulting in an emotionally stable inner milieu within him, was its second fruit; and man's progress to spiritual consciousness resulting in the realisation of his immortal and infinite *ātman*, and in the revelation in life and action of his inalienable divine nature, was its third fruit. Indeed, the *ātman* is the infinite ocean of all power and potency. Its manifestation is what we achieve through proper education. A well developed character manifests more of the inherent possibilities and potentialities of life than an ill-developed character.

1 *The Evolution of Life : Its Origin, History, and Future*, Vol. 1 of *Evolution After Darwin*, p. 21, Edited by Sol Tax, University of Chicago Press, First Edition.

The way to the unfoldment of its glory and grandeur

The *Upaniṣads* unceasingly enjoin upon the aspiring soul to unravel the glory and grandeur of life. But the question is: "How are these to be manifested ?" The way to their manifestation, say the *Upaniṣads*, is through two types of spiritual discipline—cultivation of moral excellences and the practice of meditation.

The moral excellences are summed up in the single principle of self-control—a control on unbridled egotistic tendencies, impulses, passions, and desires. It is this which finds a unique expression in the classic exhortation of the *Taittirīyopaniṣad.* The *Upaniṣad* exhorts the departing student to speak the truth, to practise virtue, to procreate offspring, to seek welfare and prosperity, to take to study and teaching, to serve his teacher, his mother, his father, guests, and gods, to perform only irreproachable acts, to respect the great ones, to give bountifully with faith, modesty, fear, and sympathy, to follow, in matters of doubt, with regard to right conduct, the great souls who are competent to judge, apt, devoted to truth, kind-hearted, and virtuous.[1] The *Chāndogyopaniṣad* asks us to cultivate the virtues of austerity, almsgiving, uprightness, non-violence, and truthfulness.[2] The *Bṛhadāraṇyakopaniṣad* impresses upon us to practise self-restraint, giving, and compassion.[3] It further asks us to become calm, self-controlled, withdrawn, patient, and collected in order to manifest the glory and grandeur of our innermost soul.[4] The *Muṇḍakopaniṣad* says : "This soul is obtainable by truth, by austerity, by right knowledge, by the constant practice of chastity."[5] We are, thus, taught to conduct our lives by discharging our everyday duties of life with cheer-

1 *Tait*. I. 11.

2 "अथ यत्तपो दानमार्जवमहिंसा सत्यवचनमिति ता अस्य दक्षिणाः ।"
—*Chānd*. III. 17. 4.

3 "तदेतत्त्रयं शिक्षेद्दमं दानं दयामिति ।"
—*Bṛh*. V. 2. 3.

4 "शान्तो दान्त उपरतस्तितिक्षु समाहितो भूत्वाऽऽत्मन्येवात्मानं पश्यति ।"
—*Ibid*., IV. V. 23.

5 "सत्येन लभ्यस्तपसा ह्येष आत्मा,सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।"
—*Muṇḍ*. III. 1. 5.

fulness, earnestness, and disinterestedness. The ultimate moral ideal of the *Upaniṣads* is renunciation of egotistic tendencies and disinterested service of humanity at large. To one in such a state of inner purity, there is no thought of 'mine' and 'thine', the individual life to which such words pertain being wholly absorbed in the infinite life of *Brahman*.

Once a man has accomplished his *summum bonum* through the realisation of identity between the individual life and the infinite life, he cuts asunder all the binding effects of actions whether good or evil.[1] "When the seer beholds the Effulgent, One, the Lord, the Supreme Being, then, transcending both good and evil, and freed from impurities, he unites himself with Him."[2] To be beyond both good and evil is not of course to be able to do evil with impunity, but rather to be incapable of it.

The practice of meditation, the second of the two types of spiritual discipline, must, admonish the *Upaniṣads*, be led up to by hearing and reflection. We ought to first hear the truth of *Brahman*, and we ought to hear it from a teacher—one to whom it has been fully revealed. The *Kaṭhopaniṣad* majestically urges : "To many it is not given to hear of the *ātman*. Many, though they hear of him, do not understand him. Wonderful is he who speaks of him. Blessed is he who, taught by a good teacher, is able to understand him."[3] It again says : "The truth of the *ātman* cannot be fully grasped when taught by an ignorant man, for opinions regarding it, not founded on knowledge, vary one from another. Subtler then the subtlest is this *ātman* and beyond all logic. Taught by a

1 Cp. "भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥"
—*Muṇḍ*. II. 2. 8.

2 "यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान्पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ।"
—*Ibid*., III. 1.3.

3 "श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः ॥"
—*Kaṭh*. I. 2. 7.

teacher who knows the *ātman* and *Brahman* as one, a man leaves vain theory behind and attains to truth."[1] It further holds: "Words cannot reveal him. The mind is unable to reach him. The eyes do not see him. How, then, can he be comprehended save when taught by those seers who, indeed, have known him?"[2] Furthermore: "Arise, awake, approach the feet of the teacher and know *Brahman*. Like the sharp edge of a razor is the path, say the sages, difficult to tread and hard to cross."[3]

But hearing is not enough. No true teacher wants blind acceptance of his doctrine. In order to reach intellectual conviction, we are asked to reflect. As aids to reflection, we may engage in the study of logic or of natural science, and in independent philosophical speculation. It was, indeed, as aids to reflection that six orthodox schools of Indian philosophy were developed.

Having heard the truth of the *ātman*, and having duly reflected upon it, we are ready for meditation. And what is meditation? In its highest form, say the *Upaniṣads*, it is concentration upon the truth '*ahaṁ brahmāsmi*' (I am *Brahman*).[4] As aids to meditation, various symbols of *Brahman* are accepted, of which the most important is the mystic syllable *Om*. The *Muṇḍakopaniṣad* asserts: "Taking as a bow the great weapon of the *Upaniṣad*, one should put upon it an arrow sharpened by meditation. Stretching it with a thought directed to the essence of *Brahman*, penetrate that Imperishable Brahman as

1 "न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान्ह्यतर्क्यमणुप्रमाणात् ॥"

—*Ibid.*, I. 2. 8.

2 "नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥"

—*Ibid.*, II. 3. 12.

3 "उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ।"

—*Ibid.*, 1.3. 14.

4 "ब्रह्म वा इदमग्र आसीत्तदात्मानमेवावेदहं ब्रह्मास्मीति ॥"

—*Bṛh.* I. 4. 10.

the target, my friend. The mystic syllable *Om* is the bow, the arrow is the soul, and *Brahman* is the target. With a tranquil heart is It to be penetrated. One should come to be in It, as the arrow in the target."[1] It further urges: "He on whom the sky, the earth, and the atmosphere are woven, and the mind together with all the life-breaths, Him alone know as the One *Ātman*. Other words dismiss. He is the bridge to immortality."[2] Furthermore: "Within the lotus of the heart, the *ātman* dwells, where the arteries are brought together like spokes in the hub of a wheel. Meditate on the *ātman* as *Om*. May you be successful in crossing over to the farther shore of darkness."[3]

Scattered hints on the technique of meditation, such as that mentioned in the passage just quoted, are found in the *Upaniṣads*, but no full and adequate information is supplied. That is because in the times of the *Upaniṣads*, the exact methods to be followed were communicated directly from teacher to disciple and were never formally set down in writing. For this practice several reasons are offered. One is that such details can have no meaning for one who is not spiritually prepared for them, and another is that in actual practice they are infinitely varied to suit the needs of individual disciples. The teacher has perhaps no more important task than to study carefully the personality and temperament of the pupils committed to his charge, and to prescribe to each, according to his nature, an appropriate method of meditation.[4]

1 "धनुर्गृहीत्वौपनिषदं महास्त्रं शर ह्युपासानिशितं संधयीत ।
आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥
प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥"
—*Muṇḍ.* II. 2. 3-4.

2 "यस्मिन्द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥"
—*Ibid.*, II. 2. 5.

3 "अरा इव रथनाभौ संहता यत्र नाड्यः स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पराय तमसः परस्तात् ॥"
—*Ibid.*, II. 2. 6

4 *Vide*, Swami Prabhavananda, *The Spiritual Heritage of India*, p. 64, London (1962).

Meditation is the last step on the path of realisation of the glory and grandeur of life. The *Kaṭhopaniṣad* declares : "None beholds the *ātman* with the eyes, for he is without visible form. Yet in the heart is he manifested, through self-control and meditation. Those who know him become immortal. When all the senses are stilled, when the mind is at rest, when the intellect wavers not—then is known, say the wise, the highest state. The calm of the senses and the mind has been defined as *Yoga*. He who attains to it is freed from delusion."[1] When the senses and the mind become pure through control of desire, through checking the out-going tendencies of the mind, man realises the infinite dimension of his true life : *mahimānam ātmanaḥ*—'the glory and grandeur of the *ātman*.'[2] The glory of one's true life is that it is not subject to increase or decrease as a result of action, and the consequent realisation of its identity with *Brahman*, comments *Śaṁkara*.

Thus, the practice of meditation preceded by the cultivation of moral qualities is the way to the unfoldment of the glory and grandeur of life. This is what the *Kaṭhopaniṣad* loudly proclaims : "Not he who has not ceased from bad conduct, not he who is not tranquil, not he who is not composed, not he who is not of peaceful mind, can obtain the *ātman* by sheer knowledge."[3]

The life and the bliss

Freud considers sex to be the motivating force in life; Adler holds that desire for power is the guiding incentive in life; and

1 "न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥
यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥
तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥"

—*Kaṭh*. II. 3. 9-11.

2 *Vide Ibid.*, I. 2. 20.

3 "नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥"

—*Kaṭh*. I. 2. 24.

the *Upaniṣads* maintain that in every form of life there is a conscious or subconscious urge for *ānanda* or bliss. Animals experience bliss through organic satisfactions. Man also seeks organic satisfactions to satisfy his craving for bliss. But in the case of man this is but the starting point. If any man is content with this and refuses to step forward, he has in effect bowed down to nature and become its bond-slave. For organic satisfactions are just plain nature. By coming under their sway man forfeits the glory and grandeur of his innermost life. The *Īśopaniṣad* designates such a man as *ātmahana*, a self-killer, one who commits suicide.[1]

Bliss is life-fulfilment of the aspiring soul. Spiritual illumination alone enables us to realise the abiding and enduring bliss which is the essence of the *ātman*, and is lying hidden in the heart of each and every individual life. In our ignorance, we try to express this bliss through our human love—love of husband, wife, children, friends etc. No doubt, there is a drop of this eternal bliss even in the crudest form of love and pleasure. But this love is to be purified, this pleasure spiritualised. The soul is, verily, the centre and the seat of love.[2]

The *Upaniṣads* do not take bliss in the negative sense of total absence of sufferings as all philosophical systems of Indian philosophy except *Jainism* and *Vedāntism* very often interpret it.[3] On the contrary, they construe it in the emphatically positive sense of identical state of the *ātman*, technically called *ātmānanda* or *brahmānanda*. *Ānanda*, in this positive sense, is, then, the highest accomplishment, where the consciousness of distinction amongst the knower, the known, and the knowledge vanishes and they become one. Here the philosophical quest terminates, the suggestion being that there is nothing higher than *ānanda*. *Ānanda* is active enjoyment of unimpeded exercise of capacity. It is not sinking into nothingness, but the perfection of being. It is the destiny of man to partake of the

1 *Īśa*. 3.
2 *Vide Bṛh*. II. 4. 5.
3 Cp. "न च ब्रह्मण्यानन्दशब्दो दुःखाभावपरः ।"
—*Vidvanmanorañjanī* on *Vedāntasāra*, 1.

infinite bliss. To this effect that *ānanda* is synonymous with the supreme reality, *Brahman*, or, that *ānanda* signifies *Brahman*, the allusions are not wanting in the *Upaniṣads*.[1]

The outlook of the sages of the *Upaniṣads* is characterised by *ānanda*. *Brahman*, in the *Upaniṣads*, is called *ānanda*. What a beautiful exposition of *Brahman* is found in the *Taittirīyopaniṣad* : "He is, verily, bliss; man, verily, is blissful by getting this bliss. Who would have lived, who would have breathed, if this infinite expanse of bliss were not there."[2] The *Upaniṣad* says that the nature of *Brahman* is bliss itself, and the little joys that we experience in life, even in the sense life, are but particles of that infinite bliss of *Brahman*. The *Upaniṣad* further discusses the nature of human joy. After a majestic preparatory utterance : '*Saiṣānandasya mīmāṁsā bhavati*'—'Now begins an inquiry into the nature of *ānanda*, joy, happiness, ecstasy, bliss or peace', it begins to give what may be termed a calculus of happiness. It is instructive to note that, unlike the usual run of theologies, the *Upaniṣad* does not begin its calculus with the bliss of heaven as its unit; on the contrary, it finds its unit in what seems to be, theologically speaking, the most unlikely place—a young man. And it reveals thereby its refreshing positive outlook on life. Says the *Upaniṣad* : "Let us take a youth, a good-mannered youth, well-educated; full of hope, firm in mind, and strong in body; let him have dominion over the full wealth of this earth; that is the unit of human bliss."[3]

Having fixed the unit, the *Taittirīyopaniṣad* proceeds to measure and fix every other form of happiness, human

1 "न च ब्रह्मण: आनन्दत्वे प्रमाणाभाव: ।"

—*Ibid.*

2 "रसो वै स: । रसं ह्येवायं लब्ध्वानन्दी भवति । को ह्येवान्यात्क: प्राण्यात् । यदेष आकाश आनन्दो न स्यात् ।"

—*Tait.* II. 7.

3 "सैषाऽऽनन्दस्य मीमांसा भवति । युवा स्यात्साधुयुवाध्यायक: । आशिष्ठो द्रढिष्ठो बलिष्ठ: । तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्द: ।"

—*Ibid.*, II. 8

and divine, in terms of this unit, as multiples of the happiness of a youth. But we find that, in beginning with a youth as the unit of human happiness, the *Upaniṣad* will not accept any and every youth. Any youth, simply because he or she is young, cannot serve as the unit. Looking about us, today, we see plenty of young people who cannot certainly be taken as units of human happiness; many of them are jaded and haggard, even though they are young in body; they are old even before they have started being young. So they cannot serve as units of human happiness. Besides youth, the *Upaniṣad* enumerates six other constituents. Goodness comes second, a good disposition; the third is education, the stimulation and expansion of creative intelligence; the fourth is hope and aspiration, the joyous beconing of the future; the fifth is firmness of mind and purpose, a disciplined will; and the sixth is strength of body, general physical health and well-being. The *Upaniṣad* is not satisfied with these six, and adds a seventh—wealth; youth, goodness, education, hope, and strength of mind and body will ever remain a fraction, thinks the *Upaniṣad*, without the addition of wealth; to complete his happiness, the young man must needs have command over wealth to make his way in the world.

Now, then, having at last defined its unit of human happiness, the *Upaniṣad* proceeds to estimate all other forms of happiness in terms of multiples of a hundred of this one; in this ascending series comes the happiness of angels and gods and all orders of higher beings, reaching upto *Prajāpati*. But equal to the happiness of each one of these, from the youth upto *Prajāpati*, says the *Upaniṣad*, is the happiness of a man who has realised *Brahman*, the *ātman* of all, and has ceased to be a slave of his lower self.[1] Spiritual realisation confers incalculable happiness, as it identifies one with *Brahman*, which is the ocean of all bliss, of which all others are particles.[2] And every youth is heir to this attainment, in virtue of which he

1 *Vide Tait*. II. 8.

2 Cp. "एषोऽस्य परम आनन्द एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ।"

—*Bṛh*. IV. 3.

ranks higher than even the angels or gods. This is the highest excellence of man, say the *Upaniṣads*.

As to the nature of *Brahman*, the following passages deserve our special attention :

"*Brahman* is knowledge and bliss."[1]

"He perceived that bliss is *Brahman*."[2]

"The blissful immortal that gleams forth is *Brahman*."[3]

"The Infinite is bliss. There is no bliss in the finite. Only the Infinite is bliss. One must desire to understand the Infinite."[4]

"He who knows the bliss of *Brahman*—from which all speech together with the mind, returns, unable to reach It—fears nothing."[5]

"From bliss, indeed, all creatures are born, when born they live by bliss, on return they enter into bliss."[6]

"The united mass of knowledge, which has become one in the state of deep-sleep, is possessed of bliss and enjoys bliss."[7]

1 "विज्ञानमानन्दं ब्रह्म ।"

—*Ibid.*, III. 9. 28.

2 "आनन्दो ब्रह्मेति व्यजानात् ।"

—*Tait.* III. 6.

3 "आनन्दरूपममृतं यद्विभाति (तद्ब्रह्म) ।"

—*Muṇḍ.* II. 2. 7.

4 "यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति ।"

—*Chānd.* VII. 23. 1.

5 "यतो वाचो निवर्तन्ते, अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् न बिभेति कुतश्चनेति ॥"

—*Tait.* II. 9.

6 "आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति ।"

—*Tait.* III. 6.

7 "सुषुप्तस्थान एकीभूत: प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् ।"

—*Māṇḍū.* 5.

"During the time of deep sleep when everything is resolved, the *ātman* which is obscured by ignorance attains to the nature of bliss."[1]

"Those who experience *Brahman* as abiding in the *ātman*, to them is eternal bliss—to no others."[2]

"When man is overcome with brilliance, then that god (mind) sees no dreams; then here in this body arises this bliss."[3]

"By knowing the peaceful *Brahman*, one goes to infinite peace."[4]

"He, who apprehends *Brahman* by knowledge, austerity and meditation, obtains bliss, undecaying, unmeasured, free from sickness."[5]

"With the serene *ātman* abiding in the *ātman*, one enjoys eternal bliss."[6]

By the cultivation of moral qualities and the practice of meditation, "one attains to imperishable, immeasurable happiness, and continues therein."[7]

1 "सुषुप्तिकाले सकले विलीने तमोऽभिभूतस्सुखरूपमेति ।"
—*Kaiv.* 13; and also cf. *Bṛh.* IV. 3. 21-22.

2 "तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ।"
—*Kaṭh.* II. 2. 12-13.

3 "स यदा तेजसाभिभूतो भवत्यत्रैष देवः स्वप्नान् न पश्यत्यथ तदैतस्मिन्छरीर एतत्सुखं भवति ।"
—*Praśna.* IV. 6.

4 "ज्ञात्वा शिवं शान्तिमत्यन्तमेति ।"
—*Śvet.* IV. 14.

5 "सः...विद्यया तपसा चिन्तया चोपलभ्यते ब्रह्म । स...अक्षय्यमपरिमितमनामयं सुखमश्नुते ।"
—*Maitr.* IV. 4.

6 "प्रसन्नात्मात्मनि स्थित्वा सुखमव्ययमश्नुता इति ।"
—*Maitr.* VI. 20.

7 "शुचौ देशे शुचिः सत्त्वस्थः सदधीयानः सद्वादी सद्ध्यायी सद्याजी स्यादित्यतः सद्ब्रह्मणि सत्यभिलाषिणि निर्वृत्तोऽन्यस्तत्फलच्छिन्नपाशो निराशः परेष्वात्मवद्विगतभयो निष्कामोऽक्षय्यमपरिमितं सुखमाक्रम्य तिष्ठति ।"
—*Ibid.*, VI. 30.

Thus, we see that the source of the infinite bliss lies in every one of us. Pleasure comes from the contact of the senses with the sense objects; but bliss accrues from the inner depths of the *ātman*. The eternal spring of bliss lies within the heart of man; its realisation is life-fulfilment, perfection, which is also wisdom, the fruition of knowledge and experience. The art of living is, therefore, to make this wisdom, and the peace and joy accompanying it, manifest in our lives. Wisdom is to be found not in some place remote from life, but within life itself.

Arā iva rathanābhau prāṇe sarvaṁ pratiṣṭhitam.[1]

"Like spokes in the hub of a wheel, everything exists in *Prāṇa*."

1 *Praśna*. II. 6.

CHAPTER VI

Means to the Supreme Goal

Morality is imperative to spirituality. The *Upaniṣads* do emphasise again and again the paramount need of moral excellence in the pursuit of spiritual excellence; for spirituality is not mere scholarship; it is being and becoming. Morality is not an end in itself; it must needs pave the way for the realisation of the *ātman* or *Brahman*, the essential soul of man, the birthless, deathless, and stainless spiritual reality in him and the universe. It is the attainment of *amṛtatva* which is the supreme goal of human life. This is time and again stressed in the *Upaniṣads*. Though morality is not an end in itself, nor the ultimate good, yet, without morality, man cannot realise the *summum bonum*.

Devotion, Dedication, and Service

The *Upaniṣads* wonderfully combine the three consummative virtues of devotion, dedication, and service. Devotion is single—minded pursuit for the realisation of an ideal. Dedication means the performance of one's duty unselfishly. Service means action, in thoughts, words, and deeds, for the good of others. Both devotion and dedication enjoin upon us the performance of duty for the welfare of others. Dedication commands us to discharge our obligations, responsibilities, and duties with total disinterestedness and unselfishness. Verily dedication can never selfish. If it is selfish, it is not dedication, though it may be beservice. Service, on the other hand, can be done with various motives and considerations, though it may also be unselfish. In the *Upaniṣads*, service means the unselfish service to humanity.

Devotion is self-forgetfulness. Untill man does his duty in the spirit of self-surrender to God who is the warp and woof

of the universe, he cannot attain to perfection.[1] Man is, therefore, asked to forget his little self or lower self in work. Work is worship. Work done in the spirit of worshipping God brings welfare and prosperity to society, and illumination and enlightenment to the individual. The *Gītā* which epitomises the teachings of the *Upaniṣads* eloquently echoes the self-same idea : "Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give away, and whatever you practise in the form of disciplines, do it as an offering to the Lord. Thus shall you be free from the bondage of actions which bear good or evil results; with your mind firmly set on non-attachment, you will be free from all bonds and realise the supreme reality, your true soul, the abode of supreme peace and bliss."[2] Devotion is, thus, a fusion of self-effort and self-surrender.

It is said that the idea of divine love is unknown to the *Upaniṣads*. The *Upaniṣads* teach that the soul is one with *Brahman*. It is also said that among the means of self-realisation in this life, universal love is one. It is, thus, obviously wrong to suppose that man has no love for *Brahman*, unless one is prepared to say of him that he does not love himself. In fact, unflinching devotion and unconditional surrender to God are laid down as necessary means to God's realisation, or one's identity with the Divine.[3] Devotion means feeling and consciousness of identity. It is implied in man's desire to realise unity. Devotion is the greatest and the truest, when the devotee entirely forgets himself to become the devoted. There is not the slightest doubt that devotion practised in the

1 Cp. "यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥"

—*Gītā*. XVIII. 46.

2 "यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ।
शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
सन्न्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥"

—*Ibid.*, IX. 27-28.

3 *Vide*, Vivekananda, *Rāja-Yoga*, pp. 54-55, London (1897).

spirit of self-forgetfulness and self-resignation engenders spiritual enlightenment and ultimately, of a surety, leads to self-realisation.

What we call devotion is, in fact, the finding of our own individual life in the universal life, the losing of our individual self to gain the universal self. It stands for the urge to worship the Divine and to surrender oneself completely to Him. The devotee feels an intense love for the Divine and a desire to surrender himself, body and soul, to His will. He perceives the Lord in all happenings and undertakings, and develops an intense love and faith in Him by way of worship and self-surrender. By means of devotion, the devotee tries to surrender himself completely to God, even though retaining his individuality. In devotion the individual, realising his helplessness and the worthlessness of depending solely upon personal efforts, puts himself in the hands of a higher power who is thenceforth to direct him to reach the highest spiritual good. Devotion, in truth, effects the entire spiritual and ideal conversion of the being.

Devotion, thus, implies an attitude of total self-surrender. The devotee sees only the Divine and aspires for the Divine alone; he, therefore, feels an urgent need of consecrating his whole being—his mind, sense, thought, feeling, and action to the source of his being. His life is a gift of God, and so it must needs be surrendered to Him with complete joy. There is nothing in life which is not made into an offering for God. The sages of the *Upaniṣads* do not teach that the objects of the world and our activities in it are illusory and unreal and, therefore, of no consequence. As a matter of fact, God manifests himself through them, and, therefore, they have the imprint of God on them. Life, as it is ordinarily lived, is not completely Divine, and so the manifestation of the Divine through it is only imperfect. We have to transform every tissue of our being to make it a fit offering for the Lord. Though it is, no doubt, very difficult, at the outset, it is not impossible; it is feasible through constant practice and detachment.

Devotion empties mind of all sorts of base inclinations and tendencies, and fills it up with serene and sublime feelings and

emotions. The devotee engages himself, body and soul, in the acts of love, benevolence, and service to mankind or to those around him. Service is not an end of devotion, but it is a necessary constituent of it. The God-intoxicated devotee does not rest content until he experiences God in all beings, and worships Him with acts of love and service to all beings.

As the spirit of self-surrender advances, the element of effort involved in all attempts at self-purification gradually gives way to the inner faith that from now onwards the divine will will, of itself, remove all traces of impurity from the heart, mind, and body of the devotee. He sincerely and humbly calls for the Divine to descend into his being and transform it. The devotee ultimately surrenders himself to God with this unflinchingly strong faith that God will take care of him, and make him pure and noble. When the devotee truly surrenders himself to the Divine, God becomes a dominant passion of his mind, and whatever he does, he does for the glory of the Lord. Thus worshipping God, the devotee realises Him in His true essence, and enters into Him forthwith.[1]

Devotion to God, along with a sense of dependence on and trust in Him, is the dominant note of the *Kaṭhopaniṣad* and the *Śvetāśvataropaniṣad*. The *Kaṭhopaniṣad* makes out that saving knowledge is not a matter of scholarship, but is revealed to the fortunate man by the highest reality itself.[2] The *Śvetāśvataro-paniṣad* recommends devotion as a means to the intuitive realisation of a personal God.[3] Indeed, true devotion vouchsafes

1 Cp. "भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥"

—*Gītā*. XVIII. 55.

2 "नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥"

—*Kaṭh*. I. 2. 23.

3 "तपःप्रभावाद्देवप्रसादाच्च ब्रह्म ह श्वेताश्वतरोऽथ विद्वान् ।
अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसंघजुष्टम् ॥
यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः । प्रकाशन्ते महात्मन इति ॥"

—*Śvet*. VI. 21, 23.

an intense and vivid feeling of unity and oneness with the cosmic whole. The consequent feeling of bliss and rapture surpasses immeasurably the joy and contentment obtained from all other sorts of intellectual, moral, and aesthetic pursuits. In a loving devotion, self-forgetfulness reaches a state of completeness and perfection.

Dedication demands of us unselfish and disinterested performance of our duty in all walks of life, according to our status and position in the world. The *Upaniṣads* call upon man to dedicate himself, body, mind, and soul, to his sacred duty in a complete life of hundred years, not in a fraction thereof. There is no other way out, but to work disinterestedly and unselfishly.[1] Work ought to be done without attachment and selfishness, without being led away by the senses and passions. Dedication to duty requires not only control of senses and passion, but also knowledge of one's ever pure and serene soul, birthless, deathless, and immortal. The dedication to duty demanded here is not for the fulfilment or satisfaction of one's lower egotistic self, but for the welfare of humanity at large. This is why, the *Īśopaniṣad* asks us to enjoy life with renunciation and non-covetousness in a spirit of dedication.[2]

We are required to perform our duty for the sake of duty without least attachment to the fruits thereof.[3] We ought to engage ourselves in our duty as members of a social order in the usual way, and yet banish from our mind all thought of procuring any personal benefit therefrom. Those who perform their duties without any attachment are said to reach the highest goal of life. The *Gītā*, which works out the meanings and implications of the first two pregnant verses of the *Īśopaniṣad* in

1 "कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥"
—*Īśa*. 2.

2 "ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥"
—*Ibid.*, 1.

3 Cp. "कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।"
—*Gītā*. II. 47.

its philosophy of *niṣkāmakarmayoga*, admonishes : "Therefore, constantly perform the work that has to be done without attachment; for, by doing work without attachment, man, verily, attains to the Supreme."[1] Whatever we do, we are asked to do either for the sake of the social whole of which we are a member, or in a spirit of service to God. We are required to be directly conscious of our relation to our environment and to realise it as a factor demanding our fealty. On the other hand, we have to practise detachment by dedicating our duties to the Lord. The *Gītā* enjoins upon us : "He who works, having given up attachment, dedicating his actions to *Brahman*, is not touched by sin, even as a lotus leaf is not touched by water."[2] We are required to offer our works to the Lord. When we renounce our attachment to the finite ego and its likes and dislikes, and place our actions in the Supreme, we acquire the true renunciation which is consistent with free and dedicated work in the world. Such being the case, we act not for fleeting finite self, but for the Lord who resides in us all.

The *Upaniṣads* enjoin upon us to live life in the spirit of *yajña*.[3] The term is usually taken to mean sacrifice and sacrificial rites. The sectarian commentators of the *Upaniṣads* also construe the term in this sense. The *Mīmāṁsakas* define the term in the sense of offering the articles to gods (*devatoddeśena dravyatyāgaḥ*). But the *Upaniṣads* use the term in a wider sense of performing the actions in a spirit of dedication to a life which is unlimited and universal.[4] It conveys the sense of enjoyment with renunciation.

Self-dedication is the highest law of life. It prevails at the ethical and spiritual planes. It is given to the enlightened man

1 "तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥"

—*Ibid.*, III. 19.

2 "ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥"

—*Ibid.*, V. 10.

3 *Vide Chānd.* III. 16-17.

4 *Vide*, N.K. Brahma, *Philosophy of Hindu Sādhanā*, pp. 120-121, London (1932).

alone to practise self-dedication. The act of offering the best and the most useful in one for the welfare of others is self-dedication. Both the giver and the receiver stand to gain through this sacred act. It is like draining the water away from a copious well into a fertile field. This bounteous act goes by the name of *yajña*. As fresh water springs out from an emptied well, the man who performs *yajña* becomes more and yet more enlightened and prosperous. By imparting one's learning to others, the capacity to teach increases. By sharing one's knowledge and wisdom with others, one's fund of knowledge and wisdom increases. By supplying soil with manure, its capacity to yield is made more potential. By giving the labourer his due wages the urge in him to turn out more work is made keen. By sharing one's wealth with all those who have been responsible for its growth, security and further expansion are ensured. The personal weal is ever unfailingly contained in the public weal. Giving effect to this inviolable law of nature is the practice of *yajña*.

Meritorious act untainted by selfishness, disinterested service, work of any kind performed for general welfare, worship of the Lord, ethical and spiritual endeavours—all these salutary activities are contained in *yajña*. Dedicating oneself completely to spiritual life amounts to performance of *yajña*. Waging a righteous war to wipe out wickedness from the world is an act of *yajña*. Increasing the wealth of the country not for self-aggrandisement but for people's welfare is *yajña*. Humble and obscure labourers, such as hewers of wood, drawers of water, tillers of soil, and carriers of load, are also performing *yajña*, when they bear the attitude that with the sweat of their brow they are serving the Lord and His creation. It is this attitude which transforms the soul-entangling *karma* into the soul-emancipating *yajña*. God reveals Himself best where *yajña* takes place. The *Maitrāyaṇupaniṣad* calls *yajña* by the name of *viṣṇu*, the preserver.[1] Performance of *yajña* leads to *śreyas*, i.e., spiritual good. The *Gītā* asks us to perform all work in a spirit of *yajña*, for the sake of the Divine, without entertaining

1 "यज्ञो विष्णुः।"

—*Maitr*. VI. 16.

any hope for the reward thereof. "Save work done for the sake of *yajña*, this world is in bondage to work. Therefore, O son of *Kunti*, do thy work as *yajña* being free from all attachments,"[1] says the *Gītā*.

Man is born to give and not to grab. The grabing man pays the penalty in the form of misery; the giver reaps the reward in the form of undiluted joy. The resources to give are multiplied in the man of *yajña*.[2] He thinks of and provides for the hungry and the needy as much as for himself. On the other hand, he who is exclusive and self-centred in the procurement of food and in the partaking of it, is a sinful man. The *Gītā* exhorts : "The good who eat the remains of *yajña* are freed from all sins; but the sinful ones who cook food only for themselves, they verily eat sin."[3] Similarly, the *Ṛgveda* says that "he who eats all alone should be treated as a sinner."[4] The idea being that we should direct all thought, word, and deed to the good of the world and the glory of the Lord.

Servi ce to all mankind is one of the conspicuous messages of the *Upaniṣads*. For the *Upaniṣads*, realisation of the identity and non-separateness of the soul within with the soul without is the basis of universal love and free service. The *Īśopaniṣad* commends : "The wise man, who realises the unity of all beings as not distinct from his own *ātman*, and his own *ātman* as the *ātman* of all beings, does not, by virtue of that perception, hate anyone. What delusion, what sorrow can there be for that wise man who realises the unity of all existence by

1 "यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥"

—*Gītā*. III. 9.

2 *Vide*, Swami Chidbhavananda, *The Bhagavad Gītā*, p. 225, Madras (1967).

3 "यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥"

—*Gītā*. III. 13; also cf. *Manusmṛti*, III. 118, 285.

4 "केवलाघो भवति केवलादि ।"

—*Ṛgveda*. X. 117. 6.

perceiving all beings as his own *ātman*."[1] These two verses convey the message of universal brotherhood and selfless service. The man who realises himself as the *ātman* perceives also that he is one with all beings, that none is separate from him. Then who can hate whom ? Narrow-mindedness, secretiveness, and hatred spring always from the sense of separateness. The sense of separateness engenders all sorts of selfish desires—the desire to hide one's thoughts and possessions from others, the desire to exploit or overcome somebody else, and so on. But when this sense of separateness disappears, such calculations also disappear, leaving in their place a feeling of universal friendship and benevolence towards other beings, and blessedness and peace within oneself.

Grief and delusion come to us as a result of identifying ourselves with our limited body and mind. Thus identifying ourselves with the not-self aspect of our personality, we feel weak, helpless, limited, cut off from others; and in that state of weakness we make all sorts of mistakes, experience all sorts of tensions and griefs, and commit all kinds of sins. All these proceed directly from the delusion of separateness. All morality, all spirituality, all ethics, and all religions tell us that we are one, fundamentally and essentially one. Jesus exhorts : "Love thy neighbour as thyself." The *Upaniṣad*s add : "For you are your neighbour." Neighbour is not only a neighbour, but also our own soul. Our neighbour is our fellow servant, our spiritual brother or sister, nay, our fellow soul. The illumined soul who has realised the oneness of all beings in the universal soul, comes to recognise a spiritual identity with all beings and their welfare. Prof. Deussen remarks : "The great formula *Tat Tvam Asi*—Thou Art That—gives in three words metaphysics and morals altogether. You shall love your neighbour as yourselves, because you are your own neighbour and mere illusion makes you believe that your neighbour is something different

1 "यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥
यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥"
—*Īśa*. 6-7.

from yourselves."[1] Similarly, James Henry Tuckwell observes, "Here we have deeply laid the metaphysical foundation of the duty of loving our neighbour and acting towards him as though he was our Self. 'Thou Art That'—that is to say, there is a deeper inclusive Self in which you and he are one; and loving service is the note or sign of this practical identity."[2] It *is* only through this heightening of our consciousness into love and service, and extending it all over the universe, that we can realise communion with *Brahman*, the ocean of infinite love and bliss.[3]

If we accept the truth of this philosophy that we are all essentially non-separate from one another, the only way in which we can give outlet to that acceptance is through a life suffused with the spirit of love and service. It is this spirit of love and service, that acts as a thread to unite all men and women. The spirit of love throbbing in the heart will always seek outlet in little acts of service. The mother's love for the child does not remain merely as a sentiment or as a matter of mere talk, but finds unimpeded expression in acts of service to the child. The same thing applies to all other fields of human relationship. A sentiment becomes mere sentimentalism, holds psychologist William McDougall, if it has no object to express itself on. This is why, Swami Vivekananda asks us to practise the ideals of love and service to man, to God in man. He exhorts : "Renunciation and service are the twin ideals of India; intensify her in those channels, the rest will take care of itself."[4] If we assimilate these twin ideals of renunciation and service, *tyāga* and *sevā*, we shall achieve the richness and steadiness of the *Upaniṣadic* character. *Tyāga*, renunciation, is the theme of the very first verse of the *Īśopaniṣad—tena tyaktena bhuñjīthā*, enjoy life with renunciation. We are asked to rise above our lower self, the grasping self, and express our higher self, the self which realises its oneness with all, and gives itself away to all, in sentiments of love and acts of service. To

1 *Elements of Metaphysics*, p. 336, London (1894).
2 *The Faith of the Future*, p. 185, London (1929).
3 *Vide*, Tagore, *Sādhanā*, p. 107.
4 *Complete Works*, Vol. V, p. 228; Calcutta (1957).

a man who lives such a life of love and service, life has an extensive meaning, and to that extent pain becomes unimportant to him.[1] He delights in love and service to one and all becoming one with the universe. The *Bṛhadāraṇyakopaniṣad* says, "He who has found and has awakened to the soul which has entered into this conglomerate abode—he is the maker of everything, for he is the creator of all ; the world is his ; indeed, he is the world itself."[2] The vision of all existence in the soul and of the soul in all existence lays the foundation of love and service to all human beings, nay, to all living creatures.

When a person has learnt the lesson of brotherhood and fellow-feeling, of love and service, by way of 'dying to live', his self in the process goes on expanding larger and larger, and in the end it includes within its fold the entire universe. He identifies himself with one and all. With him the universe is a big family (*vasudhaiva Kuṭumbakam*), so that the particular relations of father, mother, etc., fall in the shade ; there is here exclusion of relations as such, no doubt, but there is their inclusion in the wider whole. He dies to them as he dies to himself, to live a larger life. He thus rises above all considerations of caste and creed, race and nationality, colour and complexion, mine and thine, and so is free from all the injustice and partiality which ordinary love so often brings in its trail. This is what the *Upaniṣads* mean when they ask us to sacrifice the lower self to achieve the higher self ; what is aimed at is not the extinction of the lower self but its transformation or conversion or elevation which brings with it the spiritual power of looking upon all alike. It means the expansion of the self to become the self of all. This is what the *Gītā* calls *samatvayoga*, the science of equality. The *Gītā* sings the supreme glory of the man in whom the sense of equality and non-separateness of all beings is deeply rooted, in one of its memorable verses : "Even in this very life, they have conquered the world, whose minds are firmly established in equality (*sāmya*) ; for *Brahman*, verily, is equal in all and free from imperfection.

1 *Vide*, Tagore, *Sādhanā*, p. 56.

2 "यस्यानुवित्तः प्रतिबुद्ध आत्मास्मिन्संदेह्ये गहने प्रविष्टः ।
स विश्वकृत् स हि सर्वस्य कर्त्ता तस्य लोकः स 'उ' लोक एव ॥"
—*Bṛh.* IV. 4. 13.

Therefore they are established in *Brahman*."[1] Establishment in *Brahman* is the highest state of development wherein the difference between egoism and altruism, between individualism and universalism, completely disappears. This spirit of non-separateness of the soul in all the creatures of the world begets, on the one hand, the boundless love and consequent service to all, and roots out, on the other, all the base feelings and emotions such as hatred, jealousy, enmity, and sense of otherness.

Human society will get a new integration as a result of this vision. We very much speak of national integration today; but it is integration restricted to one nation. The *Upaniṣadic* concept of integration goes beyond the merely national to embrace the whole humanity in its sweeping vision of kinship and oneness. It has thus a global reference. In the *Upaniṣads*, however, it is a spiritual vision; it is not a theory, a concept, or a programme of expediency. It is the achievement of universality by individual men and women. Man achieves it when he transcends limits which his lower self, with its instrument of the sense-bound mind, has created around itself. It is the true self of man, which is also the true self of all, that unites the entire living universe in the immortal bonds of universal love and service.

It was this unitary vision of unity and solidarity of the universe, which led the sages of the *Upaniṣads* to attach the utmost importance to social service. The spirit of service was deeply entered into their bones, cells, and tissues. They engaged themselves in the service of humanity with an unattached and equipoised mind. They considered it their pious duty to entertain the guest and show respect to him. On the discharge of this obligation, a great stress is laid in the *Upaniṣads*. They ask us "to treat the guest as God."[2] We are further asked "not to deny residence to anybody."[3] In the *Kaṭhopaniṣad*, we read that, in the absence of *Yama*, *Naciketas* had

1 "इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥" —*Gītā*. V. 19.

2 "अतिथिदेवो भव ।" —*Tait*. I. 11. 2.

3 "न कञ्चन वसतौ प्रत्याचक्षीत । तद् व्रतम् ।" —*Ibid*., III. 10. 1.

to wait for him for three nights without food. On his return, when *Yama* came to know of it, he felt great pain. He, then, received him with great respect and cordiality, and said : "In whose house a learned guest remains unfed, from that person of little understanding, hope and expectation, friendship and joy, sacrifices and good works, sons and cattle, all are taken away."[1] This story brings us home the importance of the ideal of service in the life of the great sages of the *Upaniṣads.*

Thus, the *Upaniṣads* fairly plainly declare that no man can have the glimpses of the Divine embedded in the heart of man unless he possesses the requisite qualifications of devotion, dedication, and Service. No man can have the vision of the Supreme unless he believes that the universe is a reality, and that the Supreme is immanent in it. He cannot perfectly realise his identity with the Supreme in the absence of loving devotion to the Supreme, which implies self-forgetfulness or denial of one's own self. Again, he cannot properly understand his duty to himself and to others, and practise altruism on the principle of non-separateness, unless he dedicates his lower self for the realisation of the higher self. Again, he cannot successfully cut off the knot of his deep-rooted egoity, unless he moves in the world of experience, and forms himself a member of the universal family (*vasudhaiva kuṭumbakam*).

Besides these consummative virtues, let us now discuss some other important humane virtues, of which the *Upaniṣads* very often speak.

Tapas (Penance)

Some of the European students of the *Upaniṣads* commit the error of taking *tapas* to mean oppressive asceticism, self-torture, self-mortification, and self-crucifixion. In fact, none of these meanings can justifiably be attached to it. The nearest equivalents of *tapas* in English are penance, austerity, and self-discipline, without, however, taking in the ideas of sin and

1 "आशाप्रतीक्षे संगतं सूनृतां चेष्टापूर्ते पुत्रपशूंश्च सर्वान् ।
एतद्वृंक्ते पुरुषस्याल्पमेधसो यस्यानश्नन्वसति ब्राह्मणो गृहे ॥"
—*Kaṭh*. I. 1. 8.

penitence attached to the first two. The word *tapas*, literally meaning heat, stands for endeavour and efforts, labour and toil, which has the tendency to heat up any physical or organic system. It conveys the idea of voluntary and cheerful submission to privations and sufferings either for the sake of the well-being of others, or with a view to arriving at a higher state of spiritual development.[1] According to *Śaṁkara*, *tapas* means "the tranquillisation of the outer and the inner organs of sense as an aid to the realisation of *Brahman*."[2] Swami Ranganathananda defines it as "the concentration of the energies of the mind."[3] Radhakrishnan says that "*tapas* means the development of soul force, the freeing of the soul from slavery to body, severe thinking or energising of mind...... It is the spirit of disinterestedness that is conveyed by *tapas* or *tyāga*."[4] *Tapas* indicates the leading of an abstemious life, a simple life of piety, as opposed to a life of dalliance and pleasure.[5] *Tapas*, thus, means wilful and cheerful discipline of the mind as well as of the senses as a necessary means to the attainment of higher truths and values of life.

In the *Upaniṣads*, *tapas* is regarded as capable of producing wonderful results. It is at the very root of the world. It is said that *Brahman*, desiring to create the world, underwent *tapas*, and thereby created all that we see around us, and having created them, entered into them.[6] The universe is the fruit of the *tapas* of Brahman—a *tapas* consisting of knowledge.[7] *Śaṁkara* says that "*Brahman's tapas* consisting of knowledge or thought is of the nature of omniscience; it is a *tapas* charac-

1 *Vide*, Deussen, *The Philosophy of the Upaniṣads*, p. 65.
2 "तपो बाह्यान्तःकरणसमाधानं तद्द्वारकत्वात्ब्रह्मप्रतिपत्तेः ।"

—*Śāṁkarabhāṣya* on *Tait*. III. 1.

3 *The Message of the Upaniṣads*, p. 261.
4 *Indian Philosophy*, Vol. 1, pp. 215-16.
5 *Vide*, S.C. Chakravarti, *The Philosophy of the Upaniṣads*, p. 216.
6 "सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा, इदं सर्वमसृजत । यदिदं किञ्च । तत्सृष्ट्वा तदेवानुप्राविशत् ।"

—*Tait*. II. 6.

7 "तस्य ज्ञानमयं तपः ।"

—*Muṇḍ*. I. 1. 9.

terised by effortlessness and spontaneity."[1] *Tapas* is, thus, the effortless and spontaneous creative power, concentrated thinking. In a number of the *Upaniṣadic* passages, *tapas* is also identified with *Brahman* (*tapo brahma*).[2]

Tapas as the concentration of the energies of the mind and the senses is regarded greater than all virtues, the supreme virtue[3]. The *Upaniṣads* exhort the aspirants to know *Brahman* by *tapas*[4]. *Tapas*, says *Yama* to *Naciketas*, proclaims the glory of that which is the value of all values, the supreme end-value, viz., *ātman* or *Brahman*[5]. The *Muṇḍakopaniṣad* says that the *ātman* can be realised by means of *tapas* and truth[6]. The *Kenopaniṣad* regards *tapas* as one of the main supports of a person.[7] The *Taittirīyopaniṣad* considers study and teaching as *tapas*.[8] The *Praśnopaniṣad* describes *brahmacarya* (continence) as *tapas*.[9] The *Upaniṣads* further tells us that *tapas* is one of the indispensable qualifications for the realisation of *Brahman*.[10] According to the *Śvetāśvataropaniṣad*, the *ātman* can be realised in one's own soul only by him who looks for the *ātman* with true

1 "यस्य ज्ञानमयं ज्ञानविकारमेव सार्वज्ञ्यलक्षणं तपोऽनायासलक्षणम् ।"
—*Śāṁkarabhāṣya* on the *Ibid.*

2 *Tait.* III. 3, 4, 5.

3 "मनसश्चेन्द्रियाणां च ह्यैकाग्र्यं परमं तपः ।
तज्ज्यायः सर्वधर्मेभ्यश्च धर्मः पर उच्यते ॥"
—Quoted from *Smṛti* by *Śaṁkara* in his commentary on *Tait.* III. 1.

4 "तपसा ब्रह्म विजिज्ञासस्व ।"
—*Tait.* III. 2.

5 "तपांसि सर्वाणि च यद्वदन्ति ।"
—*Kaṭh.* I. 2. 15.

6 "सत्येन लभ्यस्तपसा ह्येष आत्मा ।"
—*Muṇḍ.* III. 1. 5.

7 "तस्यै तपो दमः कर्मेति प्रतिष्ठा ।"
—*Kena.* IV. 8.

8 "तपश्च स्वाध्यायप्रवचने च ।"
—*Tait.* I. 9.

9 "येषां तपो ब्रह्मचर्यम् ।"
—*Praśna.* I. 15.

10 "तपसा ब्रह्मचर्येण संपन्नो महिमानमनुभवति ।"
—*Ibid..* V. 3.

tapas.[1] It further tells us that the *ātman* is rooted in self-knowledge and *tapas*.[2] The *Maitrāyaṇupaniṣad* says that *tapas* is one of the necessary conditions of the attainment of *Brahman*.[3] It further maintains that "if one does not practise *tapas*, there is no success in the realisation of the *ātman*, nor in the perfection of works."[4] *Tapas* is, thus, regarded as a force by virtue of which one can attain to the highest elevation of one's soul.

The idea of *tapas* as self-torture and self-nullification is strongly opposed and severely denounced by the sages of the *Upaniṣads*. In the *Bṛhadāraṇyakopaniṣad*, it is declared that if a man performs *tapas* for a thousand years without knowing *Brahman*, his work will come to a (bad) end.[5] The *Upaniṣad* further says that self-mortifying *tapas* leads to the way of the fathers, and thus causes bondage.[6] The *Muṇḍakopaniṣad* denounces such a false notion of *tapas* as '*tapas aliṅgam*',[7] i.e., *tapas* without aim, or improper *tapas*, or unfruitful *tapas*. Similarly, the *Maitrāyaṇupaniṣad* relates the story of *Bṛhadratha* who practised *tapas* in the severest form of self-torture and self-annihilation. It did not lead him to the realisation of his *ātman*.[8] The *Gītā* elaborates this *Upaniṣadic* depreciation of self-torturing *tapas* in these memorable verses : "Those men who practise violent *tapas* not enjoined by the scriptures, given to hypocrisy and egoism, impelled by the force of lust and attachment; fools

1 "आत्मनि गृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति ।"

—*Śvet*. I. 15.

2 "आत्मविद्यातपोमूलम् ।"

—*Ibid*., I. 16.

3 "विद्यया तपसा चिन्तया चोपलभ्यते ब्रह्म ॥"

—*Maitr*. IV. 4.

4 "नातपस्कस्याऽऽत्मज्ञानेऽधिगमः कर्मसिद्धिर्वेति ।"

—*Ibid*., IV. 3.

5 "यो वा एतदक्षरं गार्ग्यविदित्वाऽस्मिँल्लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राण्यन्तवदेवास्य तद्भवति ।"

—*Bṛh*. III. 8.10.

6 *Vide Ibid*., VI. 2. 16.
7 *Muṇḍ*. III. 2. 4.
8 *Vide Maitr*. I. 2.

that they are, they torture their bodily organs, and Me, too, who dwell within the body—know that they are demoniac in their resolve."[1] Here the unnatural and contemptible methods of *tapas* such as lying bare-bodied on spikes under the delusion of acquiring thereby mystic powers, are condemned. Bodily and psychic morbidity sometimes produces hallucinations which are mistaken for spiritual visions. *Tapas*, which is self-discipline, is not to be confused with bodily torture and mortification.

Tapas plays an important role in man's onward march to spiritual realisation. It is, in fact, at the root of every creative undertaking or achievement of man, be it literary or artistic, scientific or religious, ethical or spiritual. It unites the citizen and the saint, the scientist and the artist, in a common discipline and quest, thus bridging the chasm between the secular and the sacred. It is a creative impulse at the back of the evolutionary process, be it organic or psychic, moral or spiritual. The *Upaniṣads* are mainly concerned with its value and utility in the spheres of the intellectual, moral, and spiritual evolution of man. They hold that *tapas* is the technique by which integral and wholesome development of human life is achieved. This is why, they accord to it supreme value in the hierarchy of humane virtues. The *Upaniṣads* say that if *Brahman* is the end, then *tapas* is the means. On the other hand, if *tapas* is the end, then it is not different from *Brahman* (*tapo Brahma*).

Satya (Truth)

To truth also, the *Upaniṣads* accord supreme value. Like *tapas*, *satya* is also identified with *Brahman*.[2] Eternal *Brahman*

1 "अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥
कर्शयन्तः शरीरस्थं भूतग्रामचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥"
—*Gītā*. XVII. 5-6.

2 "ब्रह्मणो नाम सत्यमिति ।" —*Chānd*. VIII. 3.4; "सत्यं ब्रह्म ।" —*Bṛh*. V. 4. 1,V. 5. 1; "सत्यं ज्ञानमनन्तं ब्रह्म ।" —*Tait*. II. 1. 1; "ऋतं सत्यं परं ब्रह्म ।" —*Mahānār*. XII. 1.

has a unitary, homogeneous, and non-dual nature. Truth also conveys the same meaning. Truth never admits of duality. Truth and falsehood cannot see eye to eye. This is why, the sages of the *Upaniṣads* pray to God to lead them from falsehood to truth.[1] *Satya* is further identified with righteousness (*dharma*). The *Bṛhadāraṇyakopaniṣad* declares, "Verily, that which is righteousness is truth. Therefore, they say of a man who speaks the truth, he speaks righteousness, or of a man who speaks righteousness that he speaks the truth. Verily, both these are the same thing."[2] Truth, which expresses itself as righteousness in human life, is an eternal value. It cannot be moulded and shaped to suit human convenience. The latter, on the other hand, should be made to conform the former. It is this fearless love of truth which had made *Naciketas* so bold that even death held no terror for him.[3] He is an exemplary character for human society, ancient or modern. Swami Vivekananda proclaims, "Truth does not pay homage to any society, ancient or modern. Society has to pay homage to Truth, or die. Societies should be moulded upon truth, and truth has not to adjust itself to society... That society is the greatest, where the highest truths become practical. That is my opinion ; and if society is not fit for the highest truths, make it so ; and the sooner the better. Stand up, men and women, in this spirit, dare to believe in the Truth, dare to practise Truth ! The world requires a few hundred bold men and women. Practise that boldness which dares know the Truth, which dares show the Truth in life, which does not quake before death, nay, welcomes death, makes a man know that he is the Spirit, that, in the whole universe, nothing can kill him. Then you will be free. Then you will know your real soul."[4]

1 "असतो मा सद्गमय ।"

—*Bṛh*. I. 3. 28.

2 "यो वै स धर्मः सत्यं वै तत् । तस्मात्सत्यं वदन्तमाहुर्धर्मं वदतीति । धर्मं वा वदन्तं सत्यं वदतीति । एतद्ध्येवैतदुभयं भवति ।"

—*Ibid*., I. 4. 14.

3 *Vide Kaṭh*. I. 1.

4 *Complete Works*, Vol. II, Ninth Edition.

The story of *Satyakāma*, in the *Chāndogyopaniṣad*, exemplifies the fearless love of truth. When *Satyakāma* came of age, he asked his mother *Jabālā*, who had led an unscrupulous life in her youth, "Mother, I desire to live the life of a student of sacred knowledge. Tell me, of what family am I ?" His mother replied, "I do not know, my child, of what family you are... However, I am *Jabālā* and you are *Satyakāma*. So you may speak of yourself as *Satyakāma Jābāla*." Thereafter, *Satyakāma* went to his teacher, *Gautama*, for instruction. When he was asked by the teacher about his family, he gave a candid reply that he did not really know of what family he had come, but that he only knew his mother's name, and that she had told him that she did not know of what family he had come, herself having led a wanton life in her youth. To him *Gautama* then said, "A man not born of a *Brāhmin* would not be able to explain thus. Bring the fuel, my dear, I will receive you as a pupil. You have not deviated from the truth."[1] This story brings us home the truth how even the son of an unscrupulous lady could be raised to the position of a *Brāhmin* by virtue of his speaking the unadulterated truth. Then, again, in this very *Upaniṣad*, it is said how truth has the power of rescuing a man even from death. "When a man who has committed theft is brought handcuffed to the place of trial, they heat an axe for him, and if he has really committed the theft, then he covers himself with untruth, catches hold of the heated axe and is burnt to death. On the other hand, if he is not the doer thereof, he covers himself with truth, catches hold of the heated axe, and is not burnt at all, but is released."[2] This is how they used to distinguish the culprit from the innocent man. The central theme of this ordeal is that it is truth which makes us free. Truth begets fearlessness. It gives us strength to fight evil.

1 *Vide Chānd.* IV. 4. 1-5.

2 "पुरुषं सोम्योत हस्तगृहीतमानयन्त्यपहार्षीत्स्तेयमकार्षीत्परशुमस्मै तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं कुरुते सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स दह्यतेऽथ हन्यते । अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स न दह्यतेऽथ मुच्यते ॥"

—*Ibid.*, VI. 16. 1-2.

The fruit of the practice of truth is the illumination of the Supreme. The *Upaniṣads* ordain us not to neglect the truth,[1] and enjoin upon us to hold fast to it;[2] because truth which is characteristically called honey in the *Bṛhadāraṇyakopaniṣad*, is not only at the root of the universe, but also identical with the *ātman* or *Brahman*.[3] The *Praśnopaniṣad* exhorts, "To them alone is this abode of *Brahman*, in whom self-discipline, chastity, and truth are established. To them is that stainless abode of *Brahman*, in whom there is no crookedness, falsehood, and trickery."[4] The *Upaniṣad* further tells us, "Verily, he dries up even to the roots who speaks untruth. Therefore it is not proper that I should speak untruth."[5] The *Muṇḍakopaniṣad* holds that the *ātman* is realised by means of *satya*.[6] The *Upaniṣad* boldly proclaims : "Truth alone conquers in the world, not falsehood; by truth is paved the path of the gods, by which the sages whose desires are fulfilled travel, to where lies the highest repository of truth."[7] In the *Chāndogyopaniṣad*, we read that on the reguest of *Nārada* to explain to him the nature of truth, *Sanatkumāra* teaches him that it was only when a man had realised the Supreme that he might be said to tell the truth,

1 "सत्यान्न प्रमदितव्यम् ।"

—*Tait*. I. 11. 1.

2 "सत्यं वद ।"

—*Tait*. I. 11. 1.

3 *Vide Bṛh*. II. 5. 12.

4 "तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ।
तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति ॥"

—*Praśna*. I. 15-16.

5 "समूलो वा एष परिशुष्यति योऽनृतमभिवदति । तस्मान्नाहर्म्यनृतं वक्तुम् ।"

—*Ibid*., VI. 1.

6 "सत्येन लभ्यस्तपसा ह्येष आत्मा ।"

—*Muṇḍ*. III. 1. 5.

7 "सत्यमेव जयति नानृतं सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥"

—*Ibid*., III. 1. 6.

while other truths were truths only by sufferance.[1] This is, verily, the positive answer to the quest of *Nārada* for truth, when *Sanatkumāra* says that ultimate truth is to be found only in the realisation of the Supreme. Truth is, thus, the "ultimate moral correlate of the realisation of the Absolute,"[2] as Prof. Ranade very aptly remarks; and it is also the ultimate metaphysical principle which is said to be covered with a golden vessel and for the realisation of which the truth-loving sage of the *Īśopaniṣad* prays to God to uncover it.[3]

Notwithstanding the consciousness of moral and metaphysical significations of truth, its social value cannot be ignored or overlooked. Openness, frankness, straightforwardness, uprightness, righteousness, honesty, and integrity which have been held high from the time immemorial as social verities, are the fruits of the unitary virtue of truth. Truthfulness towards other people exhibits a wholesome attitude to one's fellow brethren. In fact, people speak untruth either for selfish ends or from fear of others. They deviate from the path of truth and righteousness under the sway of their lower self which seeks satisfaction in the persuit of *preyas*, i.e., selfish material good. He is then forgetful of his wider self which comprehends in its bosom all and sundry, one and many, the rich and the poor. As he becomes increasingly aware of his wider or higher self which pursues truth naturally and spontaneously, he learns to control his lower self, and thereby seeks enduring contentment in the pursuit of *śreyas*, i.e., spiritual good, by way of living a life of truth and righteousness. This is the achievement of spiritual power which binds all the members of society in a healthy bond of love and sympathy, brotherhood and fellowship, equality and fraternity.

1 "सत्यं भगवो विजिज्ञास इति । यदा वै विजानात्यथ सत्यं वदति
नाविजानन् सत्यं वदति विजानन्नेव सत्यं वदति ।"

—*Chānd.* VII. 16-17.

2 *A Constructive Survey of Upaniṣadic Philosophy*, p. 313.

3 "हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥"

—*Īśa.* 15.

Brahmacarya (Continence)

Brahmacarya has played a very important part in India's spiritual life. There is hardly any treatise on ethics, religion, and metaphysics in India, which does not sing the glory of *brahmacarya* with a trumpet voice. The *Upaniṣads* accord a very high value to it. The *Upaniṣadic* sages do not initiate any student in *brahmavidyā*, unless he acquires competence for it by undergoing a life of *brahmacarya*. *Chāndogyopaniṣad* tells us that *Indra* himself was obliged to live with *Prajāpati* as a *brahmacārin* for one hundred and one years in order to receive full instruction.[1] The *Bṛhadāraṇyakopaniṣad* tells us that *Gārgya* desired to live with *Ajātaśatru* as a *brahmacārin*.[2] The *Upaniṣad* further tells us that the threefold offsprings of *Prajāpati*, gods, men, and demons, lived a life of *brahmacarya* with their father *Prajāpati* in order to receive instruction in sacred knowledge.[3] Again, we are told that *Pravāhaṇa Jaivali* asked *Śvetaketu* to stay with him as a *brahmacārin*, but he ran away, and went to his father. Having heard his son, the father (*Gautama*) advised him to live with *Pravāhaṇa Jaivali* as a *brahmacārin* along with his father. But the son declined. Thereafter *Gautama* went to *Pravāhaṇa Jaivali* alone with the intention of staying with him as a *brahmacārin*.[4] The *Praśnopaniṣad* relates the story of *Sukeśā*, *Satyakāma*, *Gārgya*, *Kauśalya*, *Bhārgava*, and *Kabandhī* who went to *Pippalāda* for instruction and lived with him as students.[5] The *muṇḍakopaniṣad* recommends stay with the teacher as a *brahmacārin* for the sake of spiritual knowledge.[6] The *Kauṣītaki Upaniṣad* relates the story of *Citra* who taught *Śvetaketu* when the latter approached the former as a *brahmacārin*.[7] The *Upaniṣad* further narrates the story of *Bālāki* who approached king *Ajātaśatru* as a *brahmacārin* for the sake of instruction.[8]

1 *Chānd*. VIII. 11. 3.
2 *Bṛh*. II. 1. 14.
3 *Ibid*., V. 2. 1.
4 *Ibid*., VI. 2. 4.
5 *Praśna*. I. 1-2.
6 *Muṇḍ*. I. 2. 12.
7 *Kauṣ*. I. 1.
8 *Ibid*., IV. 19.

own sacred writings countenance such an idea. Prof. Max Muller observes that the original oneness of the human soul with God is accepted by all German mystics as the fundamental article of Christian faith.[1] After referring to the renunciation of one's individual self to live a life of the universal self, Principal Caird remarks, "When in the language of religion, we say 'I live, yet not I but Christ liveth in me'—'It is God that worketh in me to will and to do of His good pleasure', pious feeling is only given expression in its own way to that which philosoyhy shows to be in strictest accordance with the principle of man's nature."[2] Let us see as to what Prof. James' own experience in this connection is. Writing about some psychological experiences of his own, he says : "One conclusion was forced upon my mind at the time, and my impression of its truth has ever since remained unshaken. It is that our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different...No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded...Looking back on my own experiences, they all converge towards a kind of insight, to which I cannot help ascribing some metaphysical significance."[3]

With such credentials in favour of mysticism, it is, indeed, surprising that it should be condemned. The reason why it fails to win the favour of the European critics is that they look upon the mystic as a dreamer moving in unrealities, and absurdly trying to prove realities a dream. The mystic is not a visionary. His reason is the logic of his whole personality and not merely logic of the spatio-temporal world. He is conscious of the most valuable possession of *Brahman*, the Great, who is of the colour of the sun and is beyond darkness.[4] He

1 *Theosophy*, p. 530.
2 *An Introduction to Philosophy of Religion*, p. 237.
3 *Varieties of Religious Experience*, p. 374.
4 "वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।" *Śvet*. III. 8.

claims to have rea lised *Brahman* within himself by virtue of the moral discipline he undergoes.[1] Having realised his identity with *Brahman*, he never escapes from life and the world ; he rather dedicates himself, body and mind, to the service of entire humanity. He carries with him the message of universal brotherhood, fellow-feeling, love, and compassion.

Some critics say that the *Upaniṣadic* mysticism advocates a life of quietism, of no practical good to society. It is enough to refer to what Eckhart and Tauler, both most eminent mystics, think of this objection. Max Muller says that Eckhart and Tauler belived that it was quite possible to take part in the practical work of life, and yet maintain a perfect tranquillity of the soul within ; and what is more conclusive still on this question, is that both of them took a prominent share in the affairs of the Church and State, and tried to introduce much needed reforms in the life of the clergy and the laity.[2] What is true of Eckhart and Tauler is equally true of *Janaka*,[3] *Pravāhaṇa*,[4] *Aśvapati*,[5] *Ajātaśatru*[6], and *Citra*[7] who sincerely discharged their duties and obligations of a king to their subject, even after the realisation of their identity with *Brahman*. There was a perfect harmony between meditation and administration. This is why, no *brahmavid*, knower of *Brahman*, in the *Upaniṣads*, took to a life of quietism.

Is there No Essential Unity in the Upaniṣads ?

A great majority of Orientalists, Western and Indian, is of the opinion that there is no essential unity or system in the *Upaniṣads*. The *Upaniṣads* are thought to be full of contradictions, inconsistencies, and inconformities without the slightest idea of a system or a unity.[8] Prof. Max Muller finds no

1 "वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ ।"
—*Bṛh*. III. 9. 10; also cf. *Ibid*., III. 11-17; *Ait*. III. 13; *Īśa*. 16.

2 *Theosophy*, p. 529.

3 *Bṛh*. III-IV.

4 *Ibid*., VI. 2.

5 *Chānd*. V. 11-24.

6 *Bṛh*. II. 1.

7 *Kauṣ*. I.

8 *Vide*, V. S. Ghate, *The Vedānta*, p. 9, Poona (1926).

essential unity and system in the *Upaniṣads*.[1] Thibaut reads scattered and "contradictory views" in them.[2] Parrinder sees no homogeneity, no system, no unity, and no identity in the *Upaniṣads*.[3] According to Prof. Radhakrishnan, the *Upaniṣads* "contain much that is inconsistent."[4] Dasgupta says that "the germs of diverse kinds of thought are found scattered over the *Upaniṣads* which are not worked out in a system."[5] He further gives us a piece of advice that "we should look upon the *Upaniṣads* not as a systematic treatise but as repository of diverse currents of thought—the melting pot in which all later philosophic ideas were still in a state of fusion."[6]

There is no denying the fact that the *Upaniṣads* contain various strands of thought : Non-dualism, Qualified non-dualism, and Dualism. The *Upaniṣads* describe *Brahman* sometimes with attributes[7] and sometimes without attributes.[8] They also say that the world does not exist,[9] and that the world originates from *Brahman*.[10] They further assert that *Brahman* cannot be known,[11] and that *Brahman* is the only thing to be known.[12] Furthermore, we hear that *ātman* and *Brahman* are one,[13] and that *ātman* is different from *Brahman*.[14] Hence the question arises whether or not the *Upaniṣads* contain any system or essential unity. The orthodox view is that the *Upaniṣads* contain a well-articulated system of thought and that there is no inconsistency in them. *Bādarāyaṇa*, the systematiser of the *Upaniṣadic* thought, is of the strong conviction that all the *Upaniṣadic* texts declare *Brahman* to be their

1 *Vide Six Systems of Indian Philosophy*, pp. 139-40.
2 *Brahma-Sūtra Śāṁkara-Bhāṣya*, Vol. I, p. IX, Oxford (1890).
3 *Upaniṣads, Gītā and Bible*, p. 14.
4 *The Philosophy of the Upaniṣads*, p. 14, London (1935).
5 *A History of Indian Philosophy*, Vol. I, p. 42.
6 *Ibid.*, p. 42.
7 *Muṇḍ*. I. 1. 9.
8 *Kaṭh*. III. 15.
9 *Bṛh*. IV. 4. 19; *Śvet*. VI. 8.
10 *Tait*. III. 1.
11 *Kaṭh*. VI. 12; *Kena*. I. 5; *Bṛh*. IV. 5. 15.
12 *Bṛh*. IV. 4. 19; *Tait*. II. 1. 1.
13 *Chānd*. VI. 16. 3.
14 *Kaṭh*. III. 1; *Śvet*. IV. 5.

real import.[1] According to *Śaṁkara*, the *Upaniṣads* teach us one consistent systematic philosophy which posits *Brahman* to be the ultimate reality.[2] He in his commentary on the *Brahma-Sūtra* conclusively proves that the main purport of all the *Upaniṣadic* texts is *Brahman*.[3] The other followers of *Śaṁkara* also support this view by means of certain accepted rules of determining the purport of a text.[4] Though *Rāmānuja*, *Nimbārka*, *Madhva*, *Vallabha*, and *Caitanya*, all disagree with *Śaṁkara* on the point of contents of the *Upaniṣads*, they fully agree with him on the point of their consistency, uniformity, and system.[5]

Besides this orthodox view, there are not a few modern Orientalists who also find some system and consistency in the *Upaniṣads*. According to Prof. Hiriyanna, "the teaching of the *Upaniṣads*, we know, is predominently monistic, though it is not easy to determine what particular form of monism is taught in them."[6] According to Prof. Deussen, " all the thoughts of the *Upaniṣads* move around two fundamental ideas. These are (1) the *Brahman* and (2) the *ātman*."[7]

There is still a considerable misunderstanding as to the essential unity and system of the *Upaniṣads*. The reasons of this misunderstanding are : The apparent inconsistent utterances of the *Upaniṣadic* sages who expressed their spiritual illuminations as they were revealed to them ; the lack of understanding the terminology of the *Upaniṣads* ; the inability of the Western scholars to find an easy access to them ; our callous indifference to our own heritage ; our failure to detect and appreciate the sages' technique of instruction which admits of different degrees of power of comprehension on the part of various pupils ; the existence of widely different commentaries

1 "तत्तु समन्वयात् ।"

—*Brahmasūtra*, I. 1. 4.

2 *Vide Śāṁkarabhāṣya* on *Praśna*. IV. 5.
3 *Vide Ibid.*, on *Brahmasūtra*. I. 1. 4.
4 *Vide*, Viresvarananda, *Brahmasūtra*, pp. 33-35, Advaita Ashrama (1948).
5 Cf. the commentaries of all these philosophers on *Brahmasūtra*. I. 1. 4.
6 *Outlines of Indian Philosophy*, p. 336.
7 *The Philosophy of the Upaniṣads*, p. 38.

which make it impossible to ascertain as to which expounds the *Upaniṣadic* philosophy faithfully. In view of all these facts, it is pertinent on our part to desist from subscribing to any view of the sectarian commentators who twist the meanings of the *Upaniṣadic* texts to read their own thoughts in them. It is, therefore, better to follow the original texts to ascertain as to whether or not there is any essential unity and system in them.

All the principal *Upaniṣads* take their stand on *Brahman*.[1] Their pivotal principle as well as central theme is *Brahman*.[2] The *Upaniṣads* declare *Brahman*, who is sometimes described as Bliss, sometimes as Existence, and sometimes as Knowledge, to be the fountainhead of all things.[3] *Brahman* is within as well as without the world.[4] They teach oneness of *Brahman* and *ātman*.[5] They impress upon us, time and again, the need of realising *Brahman* in this very life.[6] This unity of purpose is so often stressed that it requires no proof. Prof. Belvalkar rightly asserts: "The important point to note is that the *Upaniṣads* ultimately assume the position that the principle which underlies, and enlivens, and controls the inner life of man is identical in essence with the principle which pervades and dominates every other thing in the universe, and that the individual can, if he were to will it, attain the Absolute."[7] This idealistic monism is the central theme of the *Upaniṣads*. As to the nature of *Brahman*, contradictions, no doubt, there are. These contradictions are resolved when we take cognizance of the special technique of instruction employed by the *Upaniṣadic* sages. The sages initiate their competent students into the

1 Cp. "तद्वेद गुह्योपनिषत्सु गूढम् ।"
—*Śvetāśvataropaniṣad* V. 6.

2 Cp. "स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठाम् ।" —*Muṇḍakopaniṣad* I. 1. 1.
"तेषामेवैतां ब्रह्मविद्यां वदेत् ।"
—*Ibid.*, III. 2. 11.

3 *Vide Tait*. III. 1.

4 *Vide Chānd*. III. 12. 6.

5 *Vide Bṛh*. II. 5. 19, IV. 4. 5.

6 *Vide Kena*. II. 5; *Bṛh*. IV. 4. 14.

7 *Vedānta Philosophy*, p. 57, Poona (1929).

science of *Brahman* step by step by means of symbols and imageries. The *Upaniṣadic* texts bereft of their symbols and imageries expound *Brahman* who is Existence, Knowledge, and Bliss.

The true Teaching of the Upaniṣads

The oneness of *Brahman* and *ātman* is the fundamental teaching of the *Upaniṣads.* Even if the *Upaniṣads* contain many a thought on many a problem of philosophy, their true teaching is not lost in the jungle of their diverse teachings. Prof. Deussen very aptly remarks that if we strip the doctrine of oneness of *Brahman* and *ātman* "of the various forms, figurative to the highest degree and not seldom extravagant, under which it appears in the *Vedānta* texts, and fix our attention upon it solely in its philosophical simplicity as the identity of God and the soul, [the *Brahman* and the *ātman*, it will be found to possess a significance reaching far beyond the *Upaniṣads*, their time and country; nay we claim for it an inestimable value for the whole race of mankind."[1] This identity of *Brahman* and *ātman* is also known as the doctrine of *advaita* and *abheda*. This is indeed the true teaching of the *Upaniṣads*, which they so persistently teach time and again.

Advaita means one without a second.[2] It is that all-pervasive and all-comprehensive power, the realisation of which leaves nothing to be realised.[3] This doctrine of *advaita* has been fully discussed in the third chapter.

Abheda means One without any distinction of I and Thou, Mine and Thine. This word *abheda*, when correctly understood, means love in its purity and fullness, and the manifestation of the principle denoted by it consists in altruistic action and not in selfish action or in passivity, as is generally supposed. In no system has this principle of altruism been so well appreciated and stressed as in the *Upaniṣads*. The entire life of

1 *The Philosophy of the Upaniṣads*, p. 39.
2 *Vide Chānd*. VI. 2. 1-2; *Adhyātma*. 63.
3 *Vide Chānd*. VI. 1. 1-7.

the *Upaniṣadic* sages is depictive of their disinterested self-sacrifice.[1]

This idea of self-sacrifice had its origin in the ancient *Vedic* and *Upaniṣadic* literature, where the entire creation was explained as an act of supreme self-sacrifice—the sacrifice of the Supreme Being, *Puruṣa* or *Brahman* or *Prajāpati*, that He might call into existence, and contemplate and commune with, those beings emanated from Him, which form the object of His thought and love.[2] This He did by sacrificing a fourth part of Himself.[3] "Let Me sacrifice Myself in living things and all living things in Myself," and He thus acquired greatness, self-effulgence, and lordship.[4] He, thus, limited Himslef by this partial sacrifice that His life might produce and sustain a multiplicity of separate existences and lives.

What is essentially suggested by this conception is the pouring out of life for the benefit of others—a truth underlying all evolution, physical as well as mental. It, thus, leads to the ethics of universal love and brotherhood—a disinterested sacrifice of the heart in the service of all.

The principle of *abheda* teaches man that though he himself is apparently an independent individual, there is the universal principle in him, in common with all other beings,[5] which has made him what he is, and binds him to them all as parts of one organism, as beings all moving on one wheel of universal life, as jewels pierced through a string.[6]

1 *Vide Bṛh.* II. 4; *Īśa.* 1, 6.
2 *Vide Bṛh.* I. 2-6; *Tait.* II. 6. 1; *Maitr.* VI. 6.
3 *Vide Chānd.* III. 12. 6; *Ṛgveda.* X. 90.
4 *Vide Śatapatha Brāhmaṇa*, XIII. 7. 1.
5 Cp. *Īśopaniṣad* 6 and *Gītā* X. 39.
6 Cp. *Gītā* XVIII. 61, VII. 7; and also compare :

All are but parts of one stupendous whole,
Where body Nature is, and God the soul ;
That changed thro' all, and yet in all the same, ...
Lives thro' all life, extends thro' all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full as perfect, in a hair as heart :
As full as perfect, in vile man that mourns,

continued on next page

Man is not a solitary figure on earth, but his very existence and well-being are tied up with those of others. Wherever he may be, whether alone by himself or otherwise, he is at one with them and bound to help them as they help him. He lives on others, and he ought to live for others. Another lesson that this principle of *abheda* brings home to man is that while self-sacrifice and altruism are the guiding principles of conduct, they ought to be practised without any personal attachment or hope of reward. Care should be taken that there is no tinge of egoism in either thought or deed. Duty ought to be done for the sake of duty and dedicated to the Lord.[1] This is what the *Gītā*, which is the quintessence of the *Upaniṣads*, enjoins upon us so conspicuously :

Yatkaroṣi yadśnāsi yajjuhoṣi dadāsi yat ;
Yattapasyasi kaunteya tatkuruṣva madarpaṇam.[2]

continued from previous page

As the rapt Seraph that adores and burns :
To Him no high, no low, no great, no small ;
He fills, he bounds, connects, and equals all.

—Pope's *Essay on Man*, I. 267-80.

1 Cf. *Iśa*. 1-2; *Gītā* III. 19, 30, IX. 27-28, XVIII. 23.
2 *Gītā*. IX. 27-28.

Conclusion

Modern age is predominantly an age of science. What was a fiction yesterday, that is a glaring reality today. Indeed, science has given a new lease of life to the world. It has revolutionised not only the world but also the lives of individual human beings. Through numerous discoveries made in different fields, it has placed in the hands of man the means for making life easy, comfortable, and prosperous. It has also placed in his hands the nuclear energy. Nuclear energy has given man the power of gods—the power to dispense life and death, the power to transform the universe into a smiling paradise or into an utterly desolate and silent stillness of the graveyard. The ball is, thus, thrown in the camp of man. Now, it is upto him to make the use of science in the manner he likes. If he makes its use for destructive purposes, it is he who is to be blamed or held responsible, not science. However, it is no exaggeration that today humanity faces a far graver destruction than before unless it acquires wisdom to make the use of power and knowledge placed in its hand by science for the good of man.

Indeed, the spectacular success of science is amazing. By greatly minimising the difference of time and space, it has given to the world an external unity. For the first time, in the history of our planet, its inhabitants have become a single unit. This unity of externally inter-connected parts has become such a system as the fate of one necessarily affects the fate of the other. Politics and economics, too, insist upon man to look at the world as one. In a word, the world has become an organism. But this organism still lacks the spirit to enliven it. Indeed, the world has achieved the external unity, but internal unity it has yet to achieve. It is the dawn not the day. The in-

finite possibilities, the infinite future, lie ahead.

Though the world has achieved physical power, outer prosperity, and external unity, this achievement is not sufficient to give a mortal blow to those inhuman feelings, residing in the heart of man, which are sucking the blood of humanity like leeches. Still, the world is divided by the differences of caste and creed, colour and complexion, race and sex, language and province. Still, fear and hatred, selfishness and greed, dominate man and are the arbiters of his destiny. The world in which we live today is a world of constant fear and violence, war and chaos. We have lost faith not only in others but also in ourselves. We are suspicious of each other. We are suspicious of poison in food, and even in air. Hatred is spreading in the world like the dense rainy clouds in the sky. Terror and fear have become the politics of the world. The independence earned by strenuous efforts of centuries has to be lost in few seconds. The entire world is in the grip of fear, terror, and horror of war. Indeed, in the process of winning the battle of nature, we are losing the battle of life.

The world as it stands today is a grasping and staggering world. Swept by the stormy blasts of violence, chilled by the depressing ethos of cold war, shrunk by the horror of future nuclear wars, the world seems to be in a state of chaos. The apparent peace is ominous. It is big with war. Fear of punishment is the master check that frightens away the powerful man from his contemplated inhuman designs. Fear of annihilation now precludes the Great Powers from carrying their quarrels to the battle-field. But we deceive ourselves, if we think that the very colossal danger of nuclear weapons will impel us to renounce their use. More dreadful than hate is fear. A nation dreading that a hostile nation might first employ these weapons, might use them in the hope that it would thereby avert its own destruction.

In such a perilous time, the alternative with which we are faced is : either return to barbarism, eclipse of human culture, and degeneration of man ; or a spiritual revolution, an awakening of man to the fact that he, after all, is a spiritual being, the *ātman*, with inexhaustible inner powers, and a strong

determination to defend his culture and freedom and to subordinate the so-called progress of science and technology to the moral and spiritual end of humanity within an enlightened society. We shall certainly choose the latter alternative, provided that we do not go mad after outer prosperity and physical power at the cost of inner prosperity and spiritual power. It is not the conquest of the world, but the conversion of the heart that we need most today. It is not brute force, but soul force that we are in need of. It is this cardinal need that gives to the *Upaniṣads* a great part to play as the future Saviour of mankind, at a time when moral and spiritual aggression is compelling man to take to queer ways of life, when huge experiments in socio-economic structure and political organisation are being carried out at the expense of life and happiness, when he is at his wit's end before the future with no beacon to guide his way.

Is there any philosophy that can lead us from fear to fearlessness, from darkness to light, from mortality to immortality, from falsehood to truth, from frustration to fulfilment, from pessimism to optimism, from egoism to altruism, from hatred to love, from oppression to service, from irreligion to religion, from cynicism to faith, and so on ? Yes, emphatically proclaim the *Upaniṣads.* The only philosophy that need to be taught to the world today is the philosophy of fearlessness, the philosophy of *abhaya*, as the *Upaniṣads* are so fond of applying this term to the *ātman*. It is *akutobhayam*—'assurance against all fear', and *yat bibheti svayaṁ bhayam*—'the fear of fear itself.' It is through the realisation of the *ātman*, through the realisation of one's infinite dimension, and of one's spiritual unity with one and all, that we learn to treat humanity whether in our own person or in that of others always as an end and never as a means, and consequently acquire infinite strength and infinite love. In the *ātman* lies strength enough to invigorate the whole world. The whole world can be vivified, made strong, energised through it. When we embrace such man-making and world-invigorating philosophy, then there remains no scope for delusion and sorrow, rivalry and hatred, fear and cynicism ; this is the force in the

interrogative phrase of the *Īśopaniṣad—tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ.*

Social, political, economic, and individual problems relating to different conditions of life—physical, intellectual, and spiritual—are all offshoots of the fundamental error of non-realisation of the *ātman*, the underlying principle of all beings. Indeed, it is the experience of all in one and of one in all which is capable of liberating man from the thraldom of fear and doubt—the mother of endless problems.

Today, our system of education is faulty. It is largely cut off from the original currents of our own precious cultural inheritance—the inheritance for which India is known all over the world. It is, indeed, an irony that we are awfully ignorant of the fundamentals of our own culture, of our own past traditions. Our irksome curricula let our head feel the weight of knowledge, but unfortunately supply no food to the heart. One is over-fed, and the other is not fed at all. Such a brain-stuffing education is a travesty of education. The true education is that which imparts dynamism to our ideas, and efficiency in life and action—*karmasu kauśalam.* Today, we are badly in need of such an education as may help us to amass knowledge, to digest and assimilate it.

Even though the *Upaniṣads* stress the ideal of *advaita*, they do not fail to take note of the fact that all men are not of the same intellectual and spiritual calibre to be able to grasp this ideal and appreciate and realise it all at once. They enjoin upon us to regulate the education of the people according to their intellectual capacities, and abilities, needs and requirements, and impress upon us to impart to them religion and spiritual culture according to their station in life and position in society. The *Upaniṣads*, therefore, ordain that religious ministration and spiritual instruction should be graded according to the varying receptivity of the pupil (*adhikāribheda*). It is the neglect of this stark fact which is the root cause of the increasing indiscipline amongst students and of the innumerable problems of our modern life and educational institutions. Higher education should be imparted only to those who have shown their competence to receive it by virtue of their solidarity of character

and an insatiable thirst for higher learning.

An impressive procession of students and teachers, earnest and sincere ; a moving record of their lively discussions and graceful exchange of views here in small groups and there in big assemblies ; a flight of thought, now and then, into sublime heights of experience recorded in immortal songs of freedom and joy, graceful and direct ; an effective use of beautiful metaphors and telling stories serving as means to thought in flight ; a singular absence of an atmosphere of coercion, open or veiled, secular or sacred, inhibiting the free pursuit of truth or its communications ; the constant summons to men to verify for themselves the truths placed before them for their acceptance ; and the treatment of man as man and not as broken up into caste and creed, race and sex, language and province—these are some of the broad features of the *Upaniṣadic* education, which invest it with enduring value of a perennial philosophy and the beauty and fascination of an immortal literature.

Modern age is no longer an age of religion. Religion has lost its appeal. It is increasingly proving an utter failure to govern and guide mankind. History bears testimony to this undenying fact that religion has created, more often than not, an unbridgeable chasm between man and man, nation and nation, community and community. Wars have been waged and fought, blood has been shed and sucked, cultures have been ruined and buried deep simply to prove the supremacy of one religion over the other. Missionaries and priests have worked day and night for spreading their own missions and sects. There is no denying the fact that their work and enthusiasm is suggestive of their sacrifice and renunciation, but to our great disappointment, they were not pure at heart ; they left no stone unturned to uproot the existing mission, sect, or religion of another country or community.

Much of religion as preached in society today is designed to take away joy and zest from life without putting in it any new focus of zest. It is sectarian in character and communal in spirit. It is based on self-interest, and derives its force from physical vitality and mental ambition. It is purified and

transmuted by the rejuvenating vision of the *Upaniṣadic* religion with its intimations of the immortal and the divine within, and its spirit of unity and identity with one and all. The moment we realise ourselves as one with all, a new zest as well as joy overtakes us, more serene, more sublime, more intense, more pervasive, and more thrilling. To make others happy is our happiness, to serve others and help them accomplish their life's fulfilment is our fulfilment. This is the essential teaching of the *Upaniṣads*, this is the true religion of the *Upaniṣads*.

Religion can undoubtedly bring solace and peace to human heart only if it be directed and guided by cosmopolitan outlook and universal culture ; otherwise it will be cheap, will become the source of hatred, jealousy, ill-will, and conceit, and the happiness derived from it will be a sham. The *Upaniṣadic* religion is free from narrow sectarian spirit of the so-called religions. It does not expound any exclusive creed or dogma, it does not plead for a sectarian view, but it imparts an insight into life, and teaches the technique by which life can be lived at its highest and best. It strongly pleads for religious harmony. It is imbued with the spirit of the *Vedic* ideal '*ekaṁ sadviprā bahudhā vadanti*'—truth is one but the learned call it by various names. All paths lead to the same goal. Its appeal is universal ; its message is cosmopolitan. The *Upaniṣads* teach : 'All this is *Brahman*' ; '*Brahman* is the self of all', 'Know thyself' ; 'Thou art That' ; 'I am *Brahman*' ; the '*ātman* is *Brahman*' ; '*Brahman* is existence, knowledge and bliss' ; Man is destined to achieve his perfection. This is the *advaitic* vision of the *Upaniṣadic* religion. It embraces all without distinction and discrimination of any kind whatsoever. The *Upaniṣads* address themselves to the entire mankind to live in the open air of *advaita* and *abheda*, and thus transcend the narrow limits of biased and intolerant sectarian religions, so that man may partake of the universal life, become co-worker and copartner of human destiny at large. Man as man must needs realise his true essence and discover the hidden divine treasure in him.

Today, society is facing the dark forces which are tending to disintegrate it. The ideals of liberty, equality, and frater-

nity have become a matter of academic discussion and political propaganda. The forces of communalism and casteism, linguism and provincialism, are allowed to roam freely. The passions of greed and egoism, hatred and violence, deception and corruption, have been [let loose without any restriction and check on them. Society is without social values, without standards in morals, without values in art, without beliefs in religions, without convictions in politics. No society can exist and thrive without these values.

A society founded on the ideals of liberty, equality, and fraternity can be a reality when men's spiritual consciousness is awakened. It is through the realisation of the *ātman* that liberty, equlity, and fraternity will become social facts. In the *Upaniṣadic* period, there existed institutions for fostering these sublime ideals in the disciples, both in theory and practice. These institutions were intended for philosophical, religious, moral, and political instruction, for the elevation of the disciples in spirit and action. These institutions had a most salutary effect on society, and on the government which encouraged them.

Politics today is bereft of moral values. The people who are at its helm are converting men into pawns to serve their own selfishends under the garb of nationalism and even of internationlism. They are leading man to nuclear holocaust. Present-day politics is a free play of the law of natural and animal world—the law of the survival of the fittest ; consequently it is giving vent to barbarism, brutality, murder, and day-light robbery. The passions for power and wealth are disgorging poision on weak nations, suffering masses, and groaning humanity. Every small nation is now at the mercy of the power-politics of big nations. The problems—facing the world corruption and nepotism, crookedness and hatred, the desire to rule and dominate, the ambition to crush and annihilate—cannot be solved by politics. Politics, indeed, cannot solve the question whether or not mankind will survive on this planet of ours.

The *Upaniṣadic* teaching of universal brotherhood, of sympathy and co-operation, of devotion, dedication, and

service, is very much needed in the present-day world for those who boast of the freedom enjoyed by their nations, using that freedom for building up a dark world of spiritual blindness, where the passions of greed and hatred are allowed to roam unchecked having for their allies deceitful diplomacy and a widespread propaganda of falsehood, where the soul remains caged and the self battens upon the decaying flesh of its victims.

Adherence to the *Upaniṣadic* principles of *abheda* and *advaita* is an unfailing remedy of all political and cultural evils of a nation, nay, of the entire world provided that they be correctly understood and faithfully executed in practice. The individualism and egoism, which the present materialistic age unfortunately fosters, must give way to a life of altruism; men under proper culture must begin to feel that each one lives not for himself but for the common good; their sense of egoism must become so enlarged that the interest of the majority may become the interest of each one individually. In such an event, a true common wealth of all nations would be established in the world. No nation would be an enemy of another nation. A spirit of fellow-feeling and brotherhood would develop among nations. This is not a mere fanciful picture of an ideal world, impossible to be actually realised. The *Upaniṣads* bear testimony to the existence of such kings as *Janaka*, *Aśvapati*, *Ajātaśatru*, *Pravāhaṇa*, *Jaivali*, and *Citra* etc., who lived active lives even after their spiritual realisations. They fought battles, developed commerce and industry, and were the justest of kings of the world. This vividly and unquestionably bears out the fact that kingly duties were not considered to be in any way incompatible with spiritual culture. The *Upaniṣads* show that *kṣatriya* kings were the custodians of philosophical knowledge and the learned *Brāhmins* used to grace their assemblies to advise them on spiritual matters.

Today, we are mad after money. Like an intoxicated horse, we are racing for wealth. Greed and possession are giving way to back-marketeering and profiteering. Thus, our economy has created a wide gulf between the 'haves and have-

nots'. Our craze for money has carried us to the extent that we do not hesitate even to take life of our fellow-brethren for personal profit or gain. We have forgotten that money is not an end in itself; it is but a means to higher values of life—the values which are eternal and perennial. Man cannot achieve immortality by wealth—*amṛtatvasya tu nāśāsti vittena*, says the *Bṛhadāraṇyakopaniṣad*.

The *Īśopaniṣad* forbids us to covet the wealth belonging to others—*mā gṛdhaḥ kasya svid dhanam*. This is a very plain statement, but involves a number of values. We can build our economy on this solid foundation of respect for other's property and belongings. Whatever we have gained or earned by our honest labour that alone belongs to us. We are asked to enjoy life with that, and not to covet what belongs to others.

Our hearts may ask : Is wealth an evil ? Are we to become mendicants ? No, reply the *Upaniṣads* as emphatically as any economist would do. The *Upaniṣads* simply ask us to yoke our mind to righteousness and cultivate dispassion. We must take the mind away from what does not belong to us, what we have not earned ourselves. We are, therefore, ordained to enjoy life with zest, with the fruits of our own honest labour, avoiding covetousness, for it leads to exploitation, which destroys the moral life of both the exploiter and the exploited. Exploitation in any and every form must be avoided, if we want to develop our ethical nature, our spiritual nature, which is the true aim of life. Conscious of the fact that it is by the dialectics of negation and affirmation that true joy in life is achieved, we approach wealth in a spirit of dedication and selfless service, by negating the ego and its evaluations and affirming the universal value of *Brahman*. It is only when we become free from narrow ego-centrism and selfish exploitation that we can truly enjoy life.

Thus, the eternal and universal *Upaniṣadic* ideal of *abheda* and *advaita*, which is capable of practical application by means of the three consummative principles of devotion, dedication, and service, has a power to strengthen the souls of the noblest man for action and endurance. Owing to its firm grasp of the central idea that there is a rational principle which is one within

and without, it is capable of making every thing bend to it. It recognises the principle of a highly practical character, which is legitimately deducible from it. The noble idea of the entire universe being one big family—*vasudhaiva kuṭumbakam*—finds its explanation and justification in that central idea—a brotherhood in which all distinctions of caste and creed, colour and complexion, race and sex, language and province, mine and thine, lose their significance, and all are bound to co-operate sinking their individual personality in the higher interest of their fellowmen. What a sublime and perennial prayer the sages of the *Upaniṣads* offer to God !

> *Sahanāvavatu, sahanau bhunaktu,*
> *sahavīryaṁ karavāvahai,*
> *Tejasvināvadhītamastu,*
> *mā vidviṣāvahai.*[1]

"May *Brahman* protect us ! May *Brahman* nourish us ! May we acquire energy ! May we become illumined ! May we not hate ! "

1 'Peace invocation' which appears in several *Upaniṣads* like *Kaṭh.*

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This shows how important the role of *brahmacarya* is in the attainment of higher knowledge. The literal meaning of *brahmacarya* is to live, move, and have one's being in *Brahman*. The *Atharvaveda* makes the use of the term in this very sense. It says, "He who lives a life of a *brahmacārin* has his being in the shining *Brahman*, or, in other words, retains That; and in him all the gods reside (meaning thereby, he receives strength and illumination from gods."[1] In the *Upaniṣads* also, *brahmacarya* conveys the same meaning. Swami Ranganathananda says that *brahmacarya*, in its widest sense, "means the life spiritual."[2] Mahatma Gandhi also used to define this term in its root meaning as that conduct which keeps one in touch with God.

As a means to the supreme goal of life, it conveys the sense of sense-control, piety, cleanliness, temperance, and, in a nutshell, self-discipline.[3] By living a life of *brahmacarya*, man is said to become as pure in thought, word, and deed as a baby. Sometimes, the term is used in an extremely narrow sense, and confined to the control of the secret generative organ only.[4] Indeed, it is to miss the main tenor and spirit of the term. *Brahmacarya* is not sex-annihilation. There is not a chasm between body and soul. Radhakrishnan rightly says, "Ancient Indian thinkers were of the opinion that the seed within man and woman is intended for the purpose of creating a body by which another soul may come into physical embodiment. When thus controlled, *brahmacarya* helps creative work of every description."[5]

1 "ब्रह्मचारी ब्रह्म भ्राजद् बिभर्ति,
तस्मिन् देवा अधि विश्वे निषेदुः ।"

—*Atharvaveda*, XI. 5. 24.

2 *The Message of the Upaniṣads*, p. 380.

3 *Vide Gopathabrāhmaṇa*, I. 2. 1-7.

4 Cp "ब्रह्मचर्यं गुप्तेन्द्रियस्योपस्थस्य संयमः ।"

—*Vyāsabhāṣya* on *Yogasūtra*, II. 30; and further cp. "संयम इत्यत्रोपसर्गेणान्येन्द्रियसाहित्यमुपस्थस्य ग्राह्यं तेनोपस्थस्य विषये सर्वेन्द्रियव्यापारोपरम इति लक्षणम् ।"

—*Yogavārttikam* on the *Ibid*.

5 *Principal Upaniṣads*, p. 110.

By the practice of *brahmacarya*, body remains youthful, the mind stands alert, the whole outer expression becomes the image and likeness of *Brahman*. It converts the physical energy in man into spiritual power. The intellect becomes keen thereby. Intuition is the result of that exalted discipline. The *Chāndogyopaniṣad* declares that through properly discharging the obligations of a *brahmacārin*, man becomes possessor of meritorious world.[1] The *Upaniṣad* further maintains that men attain to the abode of *Brahman* by the power of *brahmacarya*.[2] Again, it goes to the extent of proclaiming that at the root of all the pious and good acts of man is the power of *brahmacarya*, because any action performed without undergoing the test of *brahmacarya* is meaningless and worthless.[3] The *Kaṭhopaniṣad* says that the life of *brahmacarya* is undertaken for the realisation of the *ātman*.[4] The *Muṇḍakopaniṣad* says that *brahmacarya* is born of *Brahman*.[5] What is really conveyed by it is that as a means to self-realisation its neglect would be dangerous, because we are obliged to love God's creation as much as we love God. Again, the *Upaniṣad* tells us that the *ātman* is attainable by means of *brahmacarya*.[6] Similarly, the *Praśnopaniṣad* holds that the practice of *brahmacarya* leads us to immortality by the way of gods.[7] It further brings us home the idea of the balanced attitude of the *Upaniṣadic* sages to *brahmacarya* by giving a strong blow to its critics in these words: "Verily, they waste their life who join in sexual

1 "त्रयो धर्मस्कन्धाः । ......ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन् । सर्व एते पुण्यलोका भवन्ति ।"

—*Chānd*. II. 23. 1.

2 "ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति ।"

— *Ibid*., VIII. 4. 3.

3 *Vide Chānd*. VIII. 5. 1-4.

4 "यदिच्छन्तो ब्रह्मचर्यं चरन्ति ।"

—*Kaṭh*. I. 2. 15.

5 *Vide Muṇḍ*. II. 1. 7.

6 "सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।"

—*Muṇḍ*. III. 1. 5.

7 "अथोत्तरेण...ब्रह्मचर्येण···आत्मानमन्विष्यादित्यमभिजयन्ते ।"

—*Praśna*. I. 10.

enjoyment by day ; it is *brahmacarya* that they join in sexual enjoyment by night."[1] Sex-enjoyment becomes a canker on life, if practised unintelligently and aimlessly. Again, the *Upaniṣad* tells us that the abode of *Brahman* is granted only to those who practise *brahmacarya*.[2] By *brahmacarya*, the glory of *brahman* is experienced.[3]

The value and importance of *brahmacarya* to society should not be under-estimated. Most of the moral and spiritual deterioration of man, today, may be traced to the neglect of this tendency. Slight of it has led man to all sorts of vices. It is because of the disregard of *brahmacarya* that man is, today, more concerned with show and comforts than sincerity, simplicity, and endeavour. He has become weak, lazy, and indolent. In such a lamentable state, *brahmacarya* will prove a boon. It will increase man's capacity to work by infusing requisite strength and vigour in his nerves and veins. For the health and stability of society, its practice is imperative. The *Atharvaveda* tells us that only by discharging the duties and obligations of a *brahmacārin*, man sets the society on the road to progress and prosperity.[4] It is only by the power of *brahmacarya* that those who are at the helm of the administration of the nation can defend it properly, and that those who are the builders of nation's intellectual and moral life can acquire the ability to impart the man-making and character-building education to their disciples.[5] But it is to be remembered that its excesses as, for example, the extinction of sex impulse or torment of genitals

1 "ये दिवा रत्या संयुज्यन्ते ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ।"
—*Ibid.*, I. 13.

2 "तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यम् ।"
—*Ibid.*, I. 15.

3 "स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ।"
—*Ibid.*, V. 3.

4 "ब्रह्मचारी समिधा मेखलया श्रमेण लोकांस्तपसा पिपर्त्ति ।"
—*Atharvaveda*, XI. 5. 4.

5 Cp. "ब्रह्मचर्येण तपसा राजा राष्ट्रं वि रक्षति ।
आचार्यो ब्रह्मचर्येण ब्रह्मचारिणमिच्छते ॥"
—*Ibid.*, XI. 5. 17.

should be avoided. Regulated sexual enjoyment is granted in view of the maintenance of society and the proper development of human personality. In fact, a well regulated sexual life produces a race of strong and sturdy—physically as well as mentally—race of *homo sapiens*. Propagation of weaklings, however, is no social service. It only increases the burden on the food supply. The weaklings with their sick body and morbid mind become a constant peril to society. And their generations are apt to be much more lower on the line. The only remedy is *brahmacarya*—suggest the *Upaniṣads*.

Dama (Self-restraint)

Śaṁkara defines *dama* as quietude of the external senses.[1] *Rāmānuja* interprets the term as habitual disinclination of the mind to the material or sensual objects.[2] According to the former, *dama* is an external discipline ; whereas according to the latter, it is an internal one. The truth seems to lie not in their exclusive interpretations, but in the combination of the two. *Dama* is as much a discipline of the senses as of the mind. It means to exercise control over oneself. It thus includes sense-control, control of the mind, and self-control. The *Upaniṣads* have used the term in this wider sense.

In the *Bṛhadāraṇyakopaniṣad*, this virtue is taught to the gods by *Prajāpati*.[3] In the *Taittirīyopaniṣad*, the departing student is taught to practise self-restraint.[4] The *Kenopaniṣad* tells us that *dama* is one of the basic virtues which lie at the root of human life.[5] The *Mahānārāyaṇopaniṣad* tells us that *dama* is prescribed for *brahmacārins* ; it is because of this that they seek enjoyment in its practice.[6] It further remarks that by

1 "बाह्यकरणानामुपशमो दमः ।"

—*Gītā Śāṃkarabhāṣya*, XVI. 1.

2 "दमो मनसो विषयौन्मुख्यनिवृत्तिसंशीलनम् ।"

—*Gītā Rāmānujabhāṣya*, XVI. 1

3 *Vide Bṛh.* V. 2. 3.

4 *Vide Tait.* I. 9. 1.

5 *Kena.* III. 8.

6 "दम इति नियतं ब्रह्मचारिणस्तस्माद्दमे रमन्ते ।"

—*Mahānār.* XXI. 2.

the power of self-restraint, sin is destroyed.[1] The unstable mind and the unrestrained senses are apt to run riot, thereby causing man to fall short of his glory. Mastery over them, by the practice of self-restraint through the cultivation of concentration and detachment, brings in its trail all sorts of blessings leading the aspirant soul to the Divine. Hence its practice is imperative.

The *Mahābhārata* tells us that the practice of self-restraint leads man to the realisation of his *summum bonum* of life. He who lets loose the mind and the senses gets no proper success in life.[2] This is why, the *Kaṭhopaniṣad* says that he whose senses and mind are not properly restrained cannot realise the *ātman*.[3] The *Upaniṣad* further says, "Not he who has not desisted from evil ways, not he who is not tranquil, not he who has not a concentrated mind, not even he whose mind is not composed, can reach the *ātman* by mere knowledge."[4] Man is, therefore, asked to practise self-control. Self-control is said to produce vigour and destroy sin. Having acquired vigour and purity, man attains to the Supreme.[5] *Dama* is said to possess this lone defect that the possessor of it is very often thought to be destitute of potency.[6]

Control of the senses in the absence of control of the mind is a hypocrisy. The *Gītā* declares that "he who sits controlling the organs of action, but dwelling in his mind on the objects of the senses—that deluded man is called a hypocrite."[7]

1 "दमेन दान्ताः किल्बिषमवधून्वन्ति ।"

—*Ibid.*, XXII. 1.

2 "दमं निःश्रेयसं प्राहुर्वृद्धा निश्चितदर्शिनाः
नादान्तस्य क्रियासिद्धिर्यथावदुपलभ्यते ।"

—*Mahābhārata Śāntiparva*, 158. 7.

3 *Vide Kaṭh.* I. 3. 3-9.

4 *Ibid.*, I. 2. 24.

5 Cp. "दमस्तेजो वर्धयति पवित्रं च दमः परम् ।
विपाप्मा तेजसा युक्तः पुरुषो विन्दते महत् ॥"

—*Mahābhārata Śāntiparva*, 158. 9.

6 *Vide, Ibid.*, 158.34.

7 "कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥"

—*Gītā*. III. 6.

The psychological fact behind this assertion is that attachment to the objects is caused not by the natural tendency of the senses to attend to their respective objects, but by the uncalled for brooding of the mind on the objects of senses. The *Gītā* declares that this brooding of the mind leads man ultimately to his utter disaster. To quote the exact words of the *Gītā*: "Brooding on the objects of senses, man develops attachment to them; from attachment comes desire; from desire anger sprouts forth. From anger proceeds delusion; from delusion, confused memory; from confused memory the ruin of reason; due to the ruin of reason he perishes."[1] But, on the other hand, "a man of disciplined mind, moving among the objects of sense with the senses under control and free from attachment and aversion, gains in tranquillity."[2] Only a disciplined mind helps to reveal the glory and grandeur of the innermost self of man. The *Kaṭhopaniṣad* says, "When all the desires, dwelling in one's mind, are cast away, then one the mortal, attains to immortality."[3]

Self-control, however, does not mean aversion to enjoyment as such. The *Upaniṣads* are not against the regulated enjoyment of life. The *Īśopaniṣad* enjoins upon us to enjoy with renunciation.[4] Desire-motivated actions are bad only when our desires get out of control and transcend the limits of righteousness. Within limits, the satisfaction of natural desires and tendencies is necessitated by our physical and mental needs.

1 "ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।
संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥
क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥"

—*Ibid.*, II. 62-63.

2 "रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥"

—*Gītā*. II. 64.

3 "यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥"

—*Kaṭh*. II. 3. 14.

4 "तेन त्यक्तेन भुञ्जीथा ।"

—*Īśa*. 1.

All culture and civilisation of man rests on self-restraint. It, indeed, possesses the marvellous power of rejuvenating human life, and thereby invigorating the whole human society. Human society, in fact, is sustained by the power of restraint. Dearth of self-restraint promotes lust and latitude in society, and strikes at its very roots. Hence it is imperative for the sustenance of society.

Śraddhā (Faith)

There is no exact equivalent of the word *śraddhā* in English language. However, it is usually translated as faith ; but it is not faith in a creed or dogma, but faith in oneself, as Swami Vivekananda characteristically comments.[1] *Śraddhā* is faith in the supreme power saturated in every soul ; it is also faith in the ultimate good of human life,[2] faith in the power of truth and righteousness, confidence in the ultimate meaningfulness of the universe,[3] and reverence for the teacher. It is the totality of positive attitudes (*āstikya buddhi*),[4] as *Śaṁkara* very pertinently remarks. It is the deriving force behind our efforts at character-building, our civic virtues, and social graces, our search for truth in art and science, religion and philosophy. According to Swami Chidbhavananda, free-will directed to self-emulation is called *śraddhā*.[5] Radhakrishnan writes, "Faith is the pressure of the Spirit on humanity, the force that urges humanity towards what is better, not only in the order of knowledge but in the whole order of spiritual life. Faith, as the inward sense of truth, points to the object over which fuller light is shed later."[6]

In the *Kaṭhopaniṣad*, the youth *Naciketas* is depicted as an embodiment of *śraddhā*. The *Viśvajit Yajña* (i.e. a world-conquering austerity) performed by his father *Gautama* was found by him to be lacking in requisite trait of earnestness and *śraddhā*. Fortified with the accession of *śraddhā* and enthu-

1 *Vide Complete Works*, Vol. III, pp. 319-20, Eighth Edition.
2 *Vide*, Mangal Deo Shastri, *op. cit.*, p. 140.
3 *Vide*, Swami Ranganathananda, *The Message of the Upaniṣads*, p. 270.
4 *Vide Gītā Śāṁkarabhāṣya*, VI. 37.
5 *Op. cit.*, p. 808.
6 *Bhagavadgītā*, p. 343, London (1949).

siasm of youth, young *Naciketas* thought within himself: "Joyless, verily, are those worlds to which he goes who gives such cows as these—cows which have stopped drinking water, eating grass, giving milk, and producing offspring."[1] The faithful son, therefore, offered himself to be given away as gift to somebody, hoping that this act would at least be a partial atonement for the parsimonious way of the father. But the unwilling father became annoyed and blurted out that he would give him to *Yama*, the lord of death,—*mṛtyave tvā dadāmīti*.[2] The dutiful son wedded to truth felt that no word of his father should ever pass off as empty utterance destitute of intent. He not only made his father's verdict meaningful, but also gained in *karma* and *jñāna* by his duty-bound departure to the kingdom of *Yama*. The all-inclusiveness of *śraddhā* is evinced by his choice of the three boons granted to him by the lord of death. For the first boon, he sought the pacification of anger of his father, as a loving, dutiful, and faithful son. For the second boon, he sought the ways and means of earning all earthly prosperity and enjoyment. For the third boon, he sought the knowledge of the immortal and eternal *ātman*.[3] The selection of the boons indicates the young boy's exemplary character and his earnest and fearless search for truth.

The abode of faith is heart. When there is faith in the heart, there springs the desire to distribute charity. This fact is very clearly brought forth in the dialogue between *Śākalya* and *Yājñavalkya*. The former asks the latter, "On what are the gifts to the priests based?" The latter replies, "On faith, for when one has faith, then one gives gifts to the priests. Verily on faith the gifts to the priests are based." Again, *Śākalya* asks, "On what is faith based?" *Yājñavalkya* replies, "On the heart; for with the heart one knows faith. Verily, on

1 "पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान्स गच्छति ता ददत् ॥"

—*Kaṭh*. I. 1. 3.

2 *Ibid.*, I. 1. 4.

3 *Vide Ibid.*, I. 1. 10, 12-13, 20.

the heart alone faith is based."[1] Faith is not acquired by the exercise of mind and intellect ; it is cultivated by the exercise of heart and the intensity of feeling. Absence of faith from the heart of man makes him cynical. Cynicism spells the spiritual death of man. It scorns all values and ideals of life. Commitment to cynicism is the surest index of the fall of a civilisation, of its utter insufficiency, its spiritual poverty, its ethical bankruptcy. When we lose faith in ourselves, we lose faith in everything else as well. Loss of faith opens the gate-way of utter disaster and total annihilation.[2] It is, therefore, uncalled for to waste our wick and oil by turning out to be cynic and sceptic. The *Gītā* pronounces its verdict on cynics and sceptics in one of its classic verses : "The man who is ignorant, who is destitute of faith, who is a thorough-going sceptic, perishes. For the thorough-going sceptic, there is neither this world, nor the world beyond, nor any happiness."[3]

The *Bṛhadāraṇyakopaniṣad* asseverates that those who truly worship, i.e., practise faith, attain to the abode of *Brahman* by the way of the gods. In that abode of *Brahman* which consists of lightning, they dwell forever. Of these, there is no return.[4] The *Chāndogyopaniṣad* avers, "What, indeed, one performs with knowledge, with faith, with spiritual enlightenment—that, indeed, becomes the more effective."[5] While intellect gives us knowledge, and intuition gives us the vision of the Supreme, faith gives us power to stick to what intellect and intuition accomplish. Faith when destitude of

1 "कस्मिन्नु दक्षिणा प्रतिष्ठितेति श्रद्धायामिति, यदा ह्येव श्रद्धत्तेऽथ दक्षिणां ददाति, श्रद्धायां ह्येव दक्षिणा प्रतिष्ठितेति, कस्मिन्नु श्रद्धा प्रतिष्ठितेति हृदय इति होवाच हृदयेन हि श्रद्धां जानाति हृदये ह्येव श्रद्धा प्रतिष्ठिता ।"
—*Bṛh*. III. 9. 21.

2 *Vide*, Swami Ranganathananda, *The Message of the Upaniṣads*, p. 271.

3 "अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥"
—*Gītā*. IV. 40.

4 *Vide Bṛh*. VI. 2. 15; also cf. *Muṇḍ*. I. 2. 11.

5 "यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवति ।"
—*Chānd*. I. 1-10.

knowledge and vision becomes blind and a clog on progress.[1] The *Chāndogyopaniṣad* further tells that faith is imperative for proper thinking.[2] Thinking cannot take place without a prior belief in the object of thought. Though thinking need not be guided necessarily by belief, yet it cannot do without belief. The *Upaniṣad* further tells us that faith is acquired by rendering service to the teacher with the sole aim of *Brahma*-realisation.[3] The *Praśnopaniṣad* prescribes faith for the realisation of *Brahman*.[4] In the *Kaivalyopaniṣad*, *Brahmā* asks *Āśvalāyana* to seek to know *Brahman* by faith, devotion, meditation, and concentration.[5] Faith, indeed, is the fundamental requirement for the realisation of higher truths, and also for the acquisition of all sorts of moral and religious values—the values which are perennial, universal, and paramount.

Śraddhā is extolled in the *Bhagavadgītā*. The Lord declares : "Of all *yogins* (i.e., seekers of knowledge), he who worships Me with faith, his inmost self merged in Me—him I hold to be the most devout."[6] In another verse, He holds, "He who has faith, who is absorbed in it, and who has restrained his senses obtains wisdom, and having obtained wisdom attains quickly the supreme peace."[7] Man is said to rise in his achievements and accomplishments strictly in accordance with *śraddhā* as, for example, a stone soars up in the sky to the

1 *Vide* Jwala Prasad, *Eternal Truth*, p. 124, Aligarh (1923).
2 "यदा वै श्रद्दधात्यथ मनुते...श्रद्दधदेव मनुते ।"

—*Chānd*. VII. 19. 1.

3 "यदा वै निस्तिष्ठत्यथ···निस्तिष्ठन्नेव श्रद्दधाति ।"

—*Ibid.*, VII. 20-1; also cf. *Śāṁkarabhāṣya* on it.

4 *Vide Praśna*. I. 2, 10, V. 3.
5 "श्रद्धाभक्तिध्यानयोगादवैहि ।"

—*Kaivalya*. 2.

6 "योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ।।"

—*Gītā*. VI. 47.

7 "श्रद्धावॉल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ।।"

—*Ibid.*, IV. 39.

extent momentum is imparted to it. He is nothing more and nothing less than what his *śraddhā* is.[1]

Unfortunately, *śraddhā* has nearly vanished from India. This is why, we are in our present deplorable condition. Whatever progress in the field of science and technology and in the attainment of material prosperity and physical power the Westerners have made is the result of this *śraddhā*, because they have faith in their muscles ; and if we cultivate faith in our *ātman*, how much more will it work. Indeed, India, nay, the world today needs an educarion in faith in the spiritual power within and without. Such an education will invigorate the inner life of man by supplying him with a philosophy of man and his destiny which is rational, spiritual, universal, and practical, and in tune with the heart-felt urges of the modern man. It will help him repose faith in man and his destiny, and retain rejuvenating joy and zest throughout life.

Dāna (Generosity)

The root meaning of the word *dāna* is to give. To share one's just and hard earnings with others for the sake of their welfare without any selfish end in view is *dāna*. To be more precise, generosity extended on right line is *dāna*. *Śaṁkara* defines the term as sharing of food etc., according to one's capacity.[2] According to *Rāmanuja*, *dāna* means giving of one's money, earned with just means, to a deserving candidate.[3] *Ānandatīrtha* says that *dāna* is sharing of food and other articles selflessly for the sake of pleasing God, according to one's capacity.[4] According to *Jñāneśvara Mahārāja*, to give to the distressed persons according to their desire all that we possess

1 Cp. "सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥"
—*Ibid.*, XVII. 3.

2 "यथाशक्तिसंविभागोऽन्नादीनाम् ।"
—*Śaṁkara* on *Gītā*. XVI. 1.

3 "दानं न्यायार्जितधनस्य पात्रे प्रतिपादनम् ।"
—*Rāmānuja* on *Ibid.*

4 "दानं यथाशक्त्यनभिलाषेण भगवत्प्रीत्यर्थमन्नादिविभागः ।"
—*Ānandatīrtha* on *Ibid.*

and to help them with our mind, speech, and body is what is called *dāna*.[1] Positively defined *dāna* means service to those in need, and negatively defined it is freedom from uncalled for acquisition.

The *Upaniṣads* condemn possessiveness. *Yājñavalkya* says to *Maitreyī* that "there is no hope of immortality by riches."[2] Similarly, *Naciketas* tells *Yama* that "man is not to be satisfied with wealth."[3] The *Taittirīyopaniṣad* teaches us the art of giving. "One should give with faith, one should not give without faith, one should give generously, with modesty, with fear, with sympathy."[4] *Prajāpati* imparts teaching to men to practise generosity.[5] The *Chāndogyopaniṣad* tells us that distribution of charity is one amongst the chief duties of human life.[6]

The *Chāndogyopaniṣad* contains a dialogue between king *Jānaśruti* and *Raikva*. Therein an exalted form of king's distributing charity is witnessed. It is said of *Jānaśruti* that "he was a pious dispenser, a liberal giver, a preparer of much food. He had rest houses built everywhere with the thought, 'everywhere people will be eating of my food.'"[7] The *Upaniṣad* further, in connection with the worship of householders, exhorts that they practise a life of austerity, and perform works of public utility and generosity in the village. This clearly shows that the practice of generosity is obligatory on the part of man.

1 *Vide Jñāneśvarī* on *Ibid.*

2 "अमृतत्वस्य तु नाशास्ति वित्तेन ।"

—*Bṛh*. II. 4. 2.

3 "न वित्तेन तर्पणीयो मनुष्यः ।"

—*Kaṭh*. I. 1. 27.

4 "श्रद्धया देयमश्रद्धयादेयं श्रिया देयं ह्रिया देयं भिया देयं संविदा देयम् ।"

—*Tait*. I. 11. 3.

5 *Vide Bṛh*. V. 2.

6 *Vide Chānd*. II. 23. 1, III. 17. 4.

7 "जानश्रुतिर्ह...श्रद्धादेयो बहुदेयो बहुदायी बहुपाक्य आस । स ह सर्वत आवसथान् मापयाञ्चक्रे सर्वत एव मेऽत्स्यन्तीति ।"

—*Ibid*., IV. 1. 1.

The *Upaniṣads* prescribe certain injunctions for the practice of the art of giving. First, gifts should be made with faith, and never without faith. Gifts made without faith are alien to the means of self-elevation and God-realisation. Secondly, they should be made for the sake of duty without any expectation of return. What is given expecting a return is no gift. It is only an exchange of courtesy or hospitality. It is a motivated investment. A true gift is one which is offered voluntarily and selflessly to him who is not in a position to return it ; if he be, even then it ought to be offered without expectation. The attitude of the giver is more important than the gift itself. With the sense of one's sacred duty, one should dispense gifts. Thirdly, the means at one's disposal ought to be shared with deserving candidates, with modesty and generosity to the best of one's capacity. Fourthly; gifts should be made in a proper place. A proper place is that which is congenial for residence and also unfilthy. Fifthly, one ought to give just when there is the need for it. Early or belated gift becomes untimely and purposeless.[1]

Let not the left hand know what the right hand gives, is the scriptural injunction. The idea being that the sanctity of gifts is fully preserved only when they are made without any thought of publicity. Gifts help not only the receivers, but also the givers. He who gives, receives, is the bold pronouncement of the holy scriptures. The heart gets expanded when one shares the things, good and serene, with deserving people with kindness, generosity, and love.

In fact, man's existence itself depends on gifts from his parents and teachers, and from thousands of known and unknown persons. If they stop to give, life is very likely to be extinct. We live on others, and others live on us. It is, therefore, imperative that we dedicate our life for the good of humanity at large, to the best of our capacity, without entertaining any selfish egotistic motive in view. A man of meagre

1 Cp. "दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्विकं स्मृतम् ।"
—*Gītā*. XVII. 20.

resources, too, can render beneficial service to the world. Therefore, it goes without saying that he who has, in abundance, food or knowledge or money should share it with others. When we live on others, it becomes obligatory on our part that we live for them. Here is, in fact, no other or foreigner. The one *ātman* is pervading everywhere. One is many.[1] Therefore, neither we receive from others, nor do we give to others. The idea of give and take is an erroneous one; it is not only impious but also indicative of ignorance. All being one here, it is suicidal not to give. But gifts should be made to the deserving persons; otherwise they become canker on man and society.

Abhaya (Fearlessness)

The *Upaniṣads* are more praised for their earnest and fearless search for reality than for anything else.[2] They are imbued with the spirit of fearlessness. Swami Vivekananda declares with trumpet voice : "If there is one word that you find coming out like a bomb from the *Upaniṣads*, bursting like a bombshell upon masses of ignorance, it is the word fearlessness."[3] Fearlessness is born of the consciousness of one's true, infinite, and immortal nature—the *ātman* or *Brahman*. It is the hightening of consciousness and the purity of heart that beget fearlessness. It is a virtue *par excellence*, because it is identified with *Brahman*. *Brahman* is called *abhaya*, fearless. Ontologically defined fearlessness is *Brahman*, and ethically defined it is a

1 Cp. "आत्मनापूरितं विश्वं महाकल्पाम्बुना यथा ।
स बाह्याभ्यन्तरे देहे ह्यध ऊर्ध्वं च दिक्षु च ।
इत आत्मा तथेहाऽऽत्मा नास्त्यनात्ममयं जगत् ।।
किमन्यदभिवाञ्छामि सर्वं संविन्मयं ततम् ।।"

"Like the waters of *Mahākalpa* (time of great world-dissolution) the universe is filled with the *ātman*. He is within as well as without the body, below and above, and in all directions. Hither is *ātman*; thither is *ātman*. The universe is not without the *ātman*. There is nothing where I am not; nor is there any thing which is not in me. What else, then, I can desire when all this is encompassed by consciousness." *Jīvanmuktiviveka*, p. 85, Ānandāshrama Series (1901).

2 Hume, *Thirteen Principal Upaniṣads*, p. 30 (fn).

3 *Complete Works*, Vol. III, p. 160.

moral excellence born of one's faith—not blind but enlightened—in one's *ātman* or *Brahman*. According to the author of *Amṛtataraṅgiṇī*, fearlessness is freedom from fear, owing to the consciousness of God, the Controller of the universe.[1] *Nīlakaṇṭha* says that fearlessness is the absence of the idea that the *ātman* perishes.[2] Positively translated, fearlessness is the outcome of one's strong faith in the immortality of the *ātman*. It is the outcome of a total discipline of the inner life—a discipline of both secular and spiritual forces of the universe.

The *Upaniṣads* abound in passages which speak of *Brahman* or the *ātman* as fearless. There is no other scripture or literature in the universe, which applies this adjective either to man or to God, or identifies *Brahman* or the *ātman* with fearlessness. It is educative to meditate on the following hymns of the *Upaniṣads* :

"*Brahman* is immortal, fearless. By taking refuge in It, the gods became immortal, fearless."[3]

"He who pronounces the word *Brahman*, knowing It thus, takes refuge in that word, in the immortal, fearless sound."[4]

"That Person who is seen in the eye—He is the *ātman*. That is the immortal, the fearless. That is *Brahman*."[5]

"Verily, *Janaka*, 'you have reached fearlessness', thus spoke *Yājñavalkya*. *Janaka* (king) of *Videha*, said : 'May fearlessness come unto you, noble Sir, you who make us know fearlessness."[6]

1 *Vallabha* on *Gītā*. XVI. 1.
2 *Nilakaṇṭha* on *Ibid*.
3 "एतदक्षरमेतदमृतमभयं तत्प्रविश्य देवा अभया अभवन् ।"

—*Chānd*. I. 4. 4.

4 "य एतदेवं विद्वानक्षरं प्रणौत्येतदेवाक्षरं स्वरममृतमभयं प्रविशति ।"

—*Ibid*., I. 4. 5.

5 "य एषोऽक्षिणी पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति ।"
—*Ibid*., IV. 15. 1, VIII. 3. 4, VIII. 7. 4, VIII. 8. 3, VIII. 10. 1, VIII. 11. 1; also *Maitr*. II. 2.

6 "स होवाच जनको वैदेहोऽभयं त्वा गच्छताद्याज्ञवल्क्य यो नो भगवन्नभयं वेदयसे ।"

—*Bṛh*. IV. 2. 4.

"The *ātman* is beyond desires, free from evil, without fear."[1]

"Verily, that great, unborn soul, undecaying, undying, immortal, fearless, is *Brahman*. Verily, *Brahman* is fearless. He who knows this becomes the fearless *Brahman*."[2]

"For truly, when one finds fearlessness as a foundation in that which is invisible, bodiless, undefined, non-based, then he has reached fearlessness."[3]

"That *(Brahman)*, verily, is the immortal, the fearless. That is the final goal."[4]

"That (*Brahman*) is peaceful, unaging, immortal, fearless, and supreme."[5]

"*Brahman* is "tranquil, soundless and fearless."[6]

Fear in all of its forms resolves itself into the fear of being hurt, injured, or killed. It is grounded in the ignorance that one is the body and not the *ātman*. The one given to fear is good for nothing. All excellences and values are born of fearlessness. Indeed, *Brahman* (or the *ātman*) and fear are incompatible.

The world needs a new education in fearlessness and immortality, in manliness and godliness. The world today is in the

1 "अपहतपाप्मा भयं रूपम् ।"

—*Ibid.*, IV. 3. 21.

2 "एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्माभयं वै ब्रह्माभयं हि वै ब्रह्म भवति य एवं वेद ।"

—*Bṛh.* IV. 4. 25.

3 "यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।"

—*Tait.* II. 7. 1.

4 "एतदमृतमभयमेतत्परायणम् ।"

—*Praśna.* I. 10.

5 "शान्तमजरममृतमभयं परं चेति ।"

—*Ibid.*, V. 7.

6 "शान्तमशब्दमभयम् ।"

—*Maitr.* VI. 23.

grip of a pathological fear. Fear of death, fear of life, fear of war, and fear of contamination of the atmosphere have become a canker on our soul. Weakness and cowardice are worse deaths than physical death.[1] Is there any philosophy which can engender and keep a spirit of valour, of heroism, capable of releasing vast reservoirs of human energy? Yes, say the *Upaniṣads*. It is the realisation of the *ātman*, the immortal and fearless soul of man. That is true religion, true philosophy.

Besides the above-discussed major virtues, the *Upaniṣads* stress the need of the following minor virtues: *Śānti* (tranquillity), *uparati* (non-attachment), *titikṣā* (endurance), *samādhāna*[2] (collectedness), *ahiṁsā*[3] (non-violence), *dayā*[4] (compassion), *dhṛti*[5] (patience), *ārjava*[6] (uprightness), *yajña*[7] (austerity), *svādhyāya*[8] (study of the scriptures), *vrata*[9] (fasting), *āhāraśuddhi*[10] (purity of food), *satvaśuddhi*[11] (purity of nature), *kṣamā*[12] (forgiveness), *teja*[13] (vigour), *tyāga*[14] (renunciation), *akrodha*[15] (non-anger), *aloluptva*[16] (non-covetousness), *hrī*[17] (modesty), etc. Since they are spoken of only occasionally we need not discuss them in detail.

But for this man-making and character-building education in the inculcation of these humane virtues which have necessarily the effect of purging the heart and making man righteous

1 Cp. Cowards die many times before their deaths;
The valiant never taste of death but once. —Julius Caesar, II. 2. 32-33.
2 *Vide Bṛh.* IV. 4. 23.
3 *Vide Chānd.* III. 17. 4.
4 *Vide Bṛh.* V. 2. 3.
5 *Vide Kaṭha.* II. 1. 11; *Ait.* V. 2.
6 *Vide Chānd.* III. 17. 4.
7 *Vide Ibid.*, II. 23. 1, VIII. 5. 1; *Bṛh.* IV. 4. 22.
8 *Vide Tait.* I. 9. 1, I. 11. 1; *Chānd.* I. 12. 1, VIII. 15. 1.
9 *Vide Chānd.* II. 11-21. 2; *Bṛh.* I. 5. 21, 23; *Tait.* III. 7-10; *Śvet.* IV. 9.
10 *Vide Chānd.* VII. 26. 2.
11 *Vide Ibid.*
12 *Vide Maitr.* VII. 6.
13 *Vide Bṛh.* III. 7. 14; *Chānd.* V. 19. 2, VIII. 6. 3.
14 *Vide Īśa.* 1.
15 *Vide Bṛh.* IV. 4. 5.
16 *Vide Śvet.* II. 13; *Īśa.* 1.
17 *Vide Tait.* I. 11. 3.

and religious, sheer knowledge, be it secular or sacred, cannot lead man from fear to fearlessness, from mortality to immortality, from falsehood to truth, from darkness to light. The *Kaṭhopaniṣad* makes the bold pronouncement :

Nāvirato duścaritāt nāśānto nāsamāhitaḥ ;
Nāśāntamānaso vā'pi prajñānenainamāpnuyāt.[1]

"Not he who has not desisted from bad conduct, not he who is not tranquil, not he who is not composed, not he who is not of peaceful mind, can attain to Him by mere knowledge."

1 *Kaṭh.* I. 2. 24.

CHAPTER VII

Assessment of The Upaniṣadic Teaching

The spirit of the *Upaniṣadic* philosophy is very often misunderstood and misconceived. Its aims and objects are, in the past, and even now in occasional writings, misrepresented. It is true that such misrepresentation had been made mostly by the Western critics of the *Upaniṣads* whose studies apparently lacked comprehensiveness, partly because of their inability to find easy access to the original *saṁskṛta* texts and partly because of their different outlook born of different tradition.[1]

1 Cp. "Indian concepts and beliefs found ready access into the salons of the intelligentsia where they were often misunderstood and misquoted, although here and there in the process of their vulgarisation they met with appreciation and praise. But generally speaking, there was a definite obstacle to the real understanding of the Indian spirit, in the nature of the European mind structure itself which, due to its distinctive formation through the centuries, could not be truly receptive. Consequently even when European orientalists delved deeply into the study of *Sanskrit* in order to be able to give the exact translation of texts, their interpretation was, if not insufficient, very often faulty. For, inasmuch as it may be said that the letter is not the spirit, this certainly applies to the interpretation of Indian texts."—Mrs. Meria Burgi's article "*Science and Vivekananda*" *in Parliament of Religions*, pp. 311-12.

Edmond Holmes : "The Western mind.... is as a rule debarred by the prejudices in which it has been cradled from entering with sympathetic insight into ideas which belong to another world and another age. Not only does it tend to survey those ideas, and the problems in which they centre, from standpoints which are distinctively Western, but it sometimes goes so far as to assume that the Western is the only standpoint which is compatible with mental sanity. Can we wonder, then, that when

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But such misrepresentation assumes more poignancy when among the critics of the *Upaniṣads* we find quite a few Indologists and students of the *Upaniṣads*. These unfortunate facts largely account for the rather perverted picture of the *Upaniṣadic* philosophy held before Western mind and also our long callous indifference to our own precious heritage.

The *Upaniṣadic* philosophy has been dubbed as pessimistic, speculative, pantheistic, acosmic, escapist, ascetic, negative, anti-ethical, anti-social, blasphemous, mystical.

Charge of Pessimism

The sole aim of the *Upaniṣadic* philosophy has been considered as capable of only developing a morbid pathological attitude which could only lead a man to see things in the darkest of hue. Lord Ronaldshay, writes "Pessimism infects the whole physical and intellectual life of India, and that the Indian philosophers have never been able to paint any positive picture of bliss."[1] Urquhart says, "Even supposing that *Upaniṣads* teach a doctrine of bliss, the bliss of the Indian is one thing and that of the Christian another, that the one is negative while the other is positive."[2]

It is indeed a matter of great pleasure to note that quite a many eminent European students of the *Upaniṣads* themselves have expressly shown the futility and unfoundedness of this unhealthy criticism of the *Upaniṣads*. Cave rightly remarks that the *Upaniṣadic* sages "are saved from pessimism by the joy they feel at the message of redemption they proclaim."[3] Prof. Max Muller observes : "Indian philosophers are by no means dwelling for ever on the miseries of life. They are not always whinning and protesting that life is not worth-living. That is not their pessimism. They simply state that they

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it criticises the speculative thought of Ancient India, its adverse judgment is apt to resolve itself into fundamental misunderstanding, and even its sympathy is sometimes misplaced ?"—Quoted from Radhakrishnan's *The Principal Upaniṣads*, p. 946.

1 *India, a Bird's Eye-view*, London p. 313, First Edition.
2 *Upaniṣads and Life*, pp. 69-70, Calcutta (1916).
3 *Redemption, Hindu and Christian*, p. 64, London (1919).

received the first impulse to philosophical reflection from that fact that there is suffering in the world. They evidently thought that in a perfect world suffering had no place, that it is something anomalous, something that ought at all events to be accounted for, and if possible, overcome."[1] Oldenberg surprisingly comments that it is inconceivable how the world which is "pierced by *Brahman* through and through should ever wear a pessimistic aspect."[2] Barth holds that the *Upaniṣads* are more istinct with the spirit of joy and bliss than the sense of suffering and weariness.[3] They are more absorbed in the bliss of *Brahman* than in the sufferings of the world. In the words of Sir Charles Eliot, "the philosophy of the *Upaniṣads* like all religious thought in India, is avowedly a quest of happiness and this happiness is found in some form of union with *Brahman*. He is perfect bliss, and whatever is distinct from Him is full of suffering. But this sense of suffering inherent in existence is less marked in the older *Upaniṣads* and in the *Vedānta* than in *Budhism* and *Sāṁkhya*."[4] The sages of the *Upaniṣads* are bliss-intoxicated. They find their consummation in the life of bliss, immortality, and freedom, which *Brahman* is an embodiment of.[5] They preach a gospel of highest optimism, which promises to man an eternal life of bliss.

Charge of Speculationism and Abstractionism

It is said that the *Upaniṣadic* sages soar in the high skies of barren speculation and imagination, that their *Brahman* is an empty abstraction, an infinite blank. In the words of Macdonell, the *Upaniṣads* advocate that "speculative knowledge is all-importment."[6] Dr. Gough thinks that the *Upaniṣadic* philosophy is speculative in its character. He says : "It is no part of the spirit of the Indian sages to seek to see things as they are, and to help to fashion them as ought to be, to let the power at work in the world work freely through them, to

1 *The Six Systems of Indian Philosophy*, p. 106, London (1899).
2 *Die Lehre der Upaniṣadan und die Anfänge des Buddhismus*, pp. 115-116, Gottingen (1915).
3 *Religions of India*, p. 84, London(1891).
4 *Hinduism and Buddhism*, Vol. II, pp. 309-310, London (1954).
5 *Vide Ibid.*, pp. LX-LXI.
6 *A History of Saṁskṛta Literature*, p. 185 Varanasi (1965).

become 'Docile' echoes of the eternal voice, and pliant organs of the infinite will."[1] Hegel, the great German philosopher, speaks of the *Upaniṣadic Brahman* as characterless nothingness, an empty power, without wisdom and without activity—a unity into which all existences pass as into a dark and eternal night. The upholders of such a *Brahman* are described as revelling in a "region of unbridled madness."[2] Edward Caird holds that the *Upaniṣadic Brahman* was "an abyss of a negative infinitude......a unity which was no principle of order in the manifold differences of things, but merely a gulf in which all difference was lost."[3] So says Prof. Pfleiderer. In his words, *Brahman* is an "indeterminate abstract Being, which is hardly distinguished from nothing ; an abyss which swallows up all finite being."[4] Slater says that the *Upaniṣads* cannot supply us with a universal religion.[5]

Thoreau said : "To be a philosopher is not merely to have subtle thoughts, nor even to found a school, but so to love wisdom as to live according to its dictates, a life of simplicity, independence, magnanimity, and trust."[6] This is actually what the *Upaniṣadic* sages did and lived for. They neither subscribed to any sectarian system nor founded a school of their own, but lived a life of wisdom, peace, purity, equanimity, detachment, endurance, concentration, and bliss.[7] They made no such superficial distinction as is generally made between thinking and living or, more precisely, between thought and character. Knowledge, they thought, implied character ; there was no

1 *Philosophy of the Upaniṣads*, p. 268, London (1882).
2 *Philosophy of Religion*, Vol. 1, p. 333, and Vol. 3, pp. 317-29, London (1895).
3 *Evolution of Religion*, Vol. I, pp. 262-63, Glasgow (1899).
4 *Philosophy of Religion*, Vol. I, pp. 13-15, London (1887).
5 "If the dream of a universal religion be true—and we have but one science of the universe; and if the Fatherhood of God and the Brotherhood of man be true, there can be but one bond of spiritual union for such a family—that religion cannot possibly be based on the *Upaniṣads*." —*Studies in the Upaniṣads*, p. 72, Madras (1897).
6 Quoted by Will Durant in his *The Story of Philosophy*, p. xxvi, New York (1957).
7 "शान्तो दान्त उपरतस्तितिक्षु : समाहितो भूत्वाऽऽत्मन्येवात्मानं पश्यति ।"
—*Bṛh.* IV. 4. 23.

knowledge without its ethical counterpart.[1] They were not engaged in building the castles in the air, but were fully conscious of the practical problems of life with which man is at every step confronted. They ordain to mankind to arise, awake and stop not, until the goal is achieved.[2] This being the case, it is not fair to charge the *Upaniṣadic* philosophy with barren speculationism. It is as much practical as any philosophy can reasonably be conceived of.

As to the notion of the *Upaniṣadic Brahman* being an empty abstraction or an infinite blank, we may be allowed to say that it is to entirely miss the tenor of the *Upaniṣads*. The *Upaniṣads* speak of *Brahman* as the fountain-head of the universe. The *Taittirīyopaniṣad* unequivocally pronounces that "*Brahman* is that of which all these beings are born, that by which when born they are sustained, that into which on return they enter. Desire to know that. That is *Brahman*."[3] In the *Aitareyopaniṣad* we read that "*Brahman* thought that He should reveal the worlds and He revealed these worlds."[4] The *Īśopaniṣad* says : "Whatever there is in this universe, all this is enveloped by *Brahman*."[5] The *Kenopaniṣad* asserts : "The entire world shines by the light of *Brahman*."[6] The *Chāndogyopaniṣad* declares : "All this is, verily, *Brahman*."[7] *Brahman* is

1 *Vide*, E.W. Hopkins, *Ethics of India*, p. 86, London (1924).

2 "उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।"

—*Kaṭh*. I. 3. 14.

3 "यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति,
यत्प्रयन्त्यभिसंविशन्ति, तद्विजिज्ञासस्व, तद्ब्रह्मेति ।"

—*Tait*. III. 1; also cf. *Chānd*. III. 14. 1.

4 "स ईक्षत लोकान्नु सृजा इति । स इमांल्लोकानसृजत ।"

—*Ait*. I. 1-2; also cf. *Chānd*. VI. 2. 3-4.

5 "ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।"

—*Īśa*. 1; also cp.

"मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।"

—*Gītā*. IX. 4.

6 "तस्य भासा सर्वमिदं विभाति ।"

—*Kaṭh*. II. 2. 15.

7 "सर्वं खल्विदं ब्रह्म ।"

—*Chānd*. III. 14. 1.

truth, knowledge, and infinity[1] He is bright, pure, unpierced by evil, wise, intelligent, self-existent, and eternal.[2] In the *Muṇḍakopaniṣad*, *Brahman* is said to have been understood by the wise as eternal, all-pervading, omnipresent, exceedingly subtle, imperishable, and as the source of all beings.[3] *Bṛhadāraṇyakopaniṣad* holds : "He who, dwelling in the earth, yet is other than the earth, whom the earth does not know, whose body the earth is, who controls the earth from within—He is your soul, the inner controller, the immortal."[4] The sage of the *Śvetāśvataropaniṣad* boldly declares : "I know the mighty Person who is of the colour of the sun, and beyond darkness. Only by knowing Him does one transcend death. There is no other way for reaching there."[5]

We can now ask with full justification if the *Brahman* of the *Upaniṣads* can be said to be a "characterless nothingness." Is it not, to use the Hegelian terminology, "a principle which moves itself to its manifestation or produces it, as the unmoved which moves, according to the profound expression of Aristotle"? If by "characterless" Hegel meant to refer to the *Upaniṣadic* texts denoting *nirguṇa Brahman*, he obviously misconceived what that expression actually conveyed. *Guṇa*, though very often translated as "quality", is, however, a technical term denoting the constituents of Nature (*prakṛti*), which characterise all that has come into being, and as such are

1 "सत्यं ज्ञानमनन्तं ब्रह्म ।"

—*Tait*. II. 1. 1.

2 "स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः ।"

—*Īśa*. 8.

3 "नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं तद्भूतयोनिं परिपश्यन्ति धीराः ।"

—*Muṇḍ*. I. 1. 6.

4 "यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो, यं पृथिवी न वेद, यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।"

—*Bṛh*. III. 7. 3.

5 "वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् । तमेव विदित्वाऽतिमृत्युमेति, नान्यः पन्था विद्यतेऽयनाय ।"

—*Śvet*. III. 8.

subject to change. These *guṇas* cannot be predicated of *Brahman* who is essentially all that the eternal non-dual reality must needs be. They are, in reality, the negative aspect of *Brahman*, and as such are supposed to belong to *prakṛti* which is ever inseparable from *Brahman*.[1] This takes away the character of an empty abstraction from *Brahman*, and affirms the presence of the Infinite in all things. The *Upaniṣads* enjoin upon us to see whatever there is in the world as being enveloped by *Brahman*.[2] The *Śvetāśvataropaniṣad* echoes the voice of a sage who worships *Brahman* : "I bow to *Brahman* who is in fire and in water, who permeates the whole universe, who is in the annual crops as well as in the perennial trees."[3] Can it be said God abstracted from the world ? Instead, it signifies not merely experiencing Him in all the objects, but saluting Him in all the objects of the world. The attitude of the God-intoxicated sage of the *Upaniṣads* towards the universe is one of a deep feeling of adoration. His object of worship is present everywhere. It is the one living truth which makes all realities true. The truth is not only of knowledge, but also of devotion. We bow to Him everywhere and over and over again. Do we not experience the overwhelming joy and bliss of a direct and positive kind in *Brahman*, where there is no trace of vagueness or passivity ?[4]

When the *Upaniṣadic Brahman* is *saccidānanda*, the true principles of all being, of all knowledge, and of all bliss flow into one. And there is no empty abstraction in such a case with which the *Upaniṣadic Brahman* is very often charged. *Brahman* is, therefore, no abyss which swallows up all finite beings. He is the positive ground, who produces and maintains the finite. He is the source of the universe. All the creatures—movable and immovable—have their root in Him, and

1 *Vide Śvet*. IV. 5.

2 *Vide Īśa*. 1.

3 "यो देवो अग्नौ यो अप्सु, यो विश्वं भुवनमाविवेश ।
य ओषधीषु यो वनस्पतिषु, तस्मै देवाय नमो नमः ॥"

—*Śvet*. II. 17.

4 *Vide*, Tagore, *Sādhanā*, pp. 16-18.

are sustained by Him. He is that in whom we live and move and have our being.[1]

Charge of Blasphemy

The critics of the *Upaniṣads* hold that the foundation-stone of the *Upaniṣadic* philosophy is its ideal of '*tat tvam asi*' (thou art That).[2] This, they say, is revolting to common sense and blasphemous for mankind to claim complete identity with God. It is sacrilegious to preach an equal rank with *Brahman* or God. Though by reason of the divine element being in man he can claim the sonship of God and the brotherhood of humanity, it is a rank blasphemy on his part to claim absolute identity and equal rank with the Supreme.

The *Upaniṣads* make a distinction between a necessary truth and a contingent truth.[3] If this distinction is well borne in mind, much of the confusion worst confounded could be removed. According to Adamson, "philosophy and popular thinking move on different platforms, and most of the greatest errors in speculation arise from the transference of considerations which are in due place in one of them into the other where they are absolute absurdities."[4] What common sense has to do in philosophical enquiry, one can hardly understand. If philosophy has to follow the dictates of or is to be guided by common sense, it is better to do away with philosophy altogether. Philosophy seeks for necessary truth, and has the requisite courage to pronounce it as and when it is discovered without any consideration of its consequences on the popular or common belief. Such a truth, the *Upaniṣads* fearlessly declare, their ideal of '*tat tvam asi*' is.

1 "सन्मूला: सोम्येमा: सर्वा: प्रजा: सदायतना: सत्प्रतिष्ठा: ।"

—*Chānd.* VI. 8. 4.

2 *Ibid.*, VI. 9-16.

3 "द्वे विद्ये वेदितव्ये इति ह स्म यद् ब्रह्मविदो वदन्ति परा चैवापरा च । तत्रापरा ऋग्वेदो यजुर्वेद: सामवेदोऽथर्ववेद: शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ।"

—*Muṇḍ.* I. 1. 4-5; also cf. *Īśa.* 9-11.

4 *Fichte*, pp. 145-46, London (1893).

We may well ask the Christian critics of the ideal of '*tat tvam asi*' as to what sort of blasphemy is there involved in this. Where is the so-called blasphemy, when all this is *Brahman*? The fact is this that this idea of blasphemy is a purely *Semetic* conception that can be conceived only in a system in which God is thought of as intangible and unapproachable. But it would be an inexcusable blunder to label this conception on the *Upaniṣads* which avowedly admit of an underlying divine link amongst man, nature, and God.[1] Man is essentially divine, and he can realise his divinity by identifying his individual soul with the Universal Soul.[2] Prof. Max Muller rightly observes : "If people conceive God as a kind of Jupiter, or even as a *Jehovah*, then the idea can only be considered blasphemous... But after the Deity had been freed from its mythological character, after the human mind, whether in India or elsewhere, had once realised the fact, that God was all in all, that there could be nothing besides God, that there could be one Infinite only, not two, the conclusion that the human Soul also belonged to God was inevitable."[3] Those who level the charge of blasphemy against the afore-said ideal first create a chasm between the human and the Divine and then they dare not cross it. Are they then qualified to criticise this *Upaniṣadic* axiom? No sensible man would like to give an answer to it in the negative.

It, indeed, assumes more poignancy when in the history of philosophy we come across with those professed theists who ridicule this *Upaniṣadic* doctrine of identity of the human soul with the Divine Soul. Let us see as to what they understand by this doctrine. Do they mean that every individual man we meet in the streets is *Brahman*? Or, do they mean that man as

1 *Vide Bṛh*. III. 4. 1-2, III. 5. 1, III. 7. 1, 3, 23.

2 "यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥
यस्मिन् सर्वाणि भूतान्यात्मैवाभूद् विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥"
—*Īśa*. 6-7; also cp. *Gītā*. VI. 29-30.

3 *Theosophy*, p. 534, London (1893).

man must needs be *Brahman*?[1] If he is taken in the latter sense, *Brahman*, no doubt, he is. What it implies is that in the nature of man "as an intelligent self-conscious being there is that which forces him to rise above what is material and finite and to find rest nowhere short of an Infinite, All-comprehending Mind."[2] The *Upaniṣads* declare that every man may realise his divinity, only if he cares a little to understand what he essentially is, and follows the path of righteousness and holiness for the practical realisation of his divinity.[3] Man must realise his identity with *Brahman*, the germ of such identity being already in him. He must surrender his lower egotistic self completely to attain to the higher self which he himself truly is. He must first undergo a rigorous moral, intellectual, and spiritual discipline, so that he may become fit to realise the divinity in him.[4] It is only when complete self-realisation ensues, that he becomes competent to identify himself with *Brahman*. Till then, he has no right to say '*ahaṁ brahma asmi*' (I am *Brahman*).[5]

Charge of Fictitiousness of the Individual Soul

The unsympathetic critics of the *Upaniṣads* say that the *Upaniṣads* presuppose the fictitiousness or annihilation of the individual soul. They, in referring to the *Upaniṣadic* philosophy, have employed extravagant language. One critic considers it to be "the self-annihilation of the Pantheist;"[6] another holds that the individual soul of the *Upaniṣads* is swallowed up in the great bottomless abyss of *Brahman*;[7] a third asserts that it is a fiction.[8]

1 *Vide*, John Caird, *An Introduction to Philosophy of Religion*, pp. 74-75.
2 *Ibid.*, p. 80.
3 Cp. "सत्येन लभ्यस्तपसा ह्येष आत्मा, सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो, यं पश्यन्ति यतयः क्षीणदोषाः ॥"
—*Muṇḍ*. III. 1. 5.
4 "शान्तो दान्त उपरतस्तितिक्षु समाहितो भूत्वाऽऽत्मन्येवात्मानं पश्यति ।"
—*Bṛh*. IV. 4. 23.
5 *Ibid.*, I. 4. 10.
6 *Vide* Hertel's introduction to the *Kenopaniṣad*.
7 *Vide*, Oltramare, *L 'Histoire des Idees Theosophiques dans l'Inde*, p. 137, Paris (1907).
8 *Vide*, Schweitzer, *Indian Thought*, p. 47, London (1956).

It is indeed the lack of comprehension of the true teachings of the *Upaniṣadic* philosophy, that has led these critics to impute an unauthenticated and baseless charge of annihilation of the individual soul against the *Upaniṣads*. We fail to understand as to what kind of self-annihilation there is, when it is repeatedly brought home that the individual soul which is essentially none but *Brahman* and, therefore, Divine must realise its true nature, and regain its own paradise in this very life, which, by undue and even false attachments to things earthly, it has at present lost.[1] It is an admitted fact that man has two natures—the human and the Divine—combined in him. The one draws him outward to the world, the other inward to the Supreme Soul.[2] If he is enjoined to renounce or rather to exalt the human, so that he might realise his inherent divinity, is that an annihilation of the soul? Amongst the unsympathetic critics of the *Upaniṣads* there are not a few who accredit the *Upaniṣads* with this false conception which betrays a complete ignorance of the *Upaniṣadic* terminology and methodology.[3] Attempts at interpreting the *Upaniṣadic* philosophy in utter disregard to their peculiar terminology and methodology are bound to fail completely. Thibaut, who had a better appreciation and assessment of the *Vedānta*, is worth quoting here : "Scripture itself explains that what is meant is not the annihilation of the Self...'verily, beloved, that Self is imperishable, and of an indestructible nature, but there takes place non-connection with the *Mātrās*. That means the eternally unchanging Self, which is one mass of knowledge, cannot possibly perish ; but by means of true knowledge there is affected its dissociation from the *Mātrās*, i.e., the elements and the sense-

1 Cp. "इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः ।"

—*Kena*. II. 5; also cf. *Bṛh*. IV. 4. 14.

2 "द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः । जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥"

—*Śvet*. IV. 6-7; *Muṇḍ*. III. 1. 1.

3 *Vide*, Pfleiderer, *Philosophy of Religion*, Vol. 1, pp. 4-10.

organs which are the product of nescience."[1] What is called nescience here is not ignorance as it is popularly taken for. Nescience (*avidyā*) is a technical term which signifies worldly knowledge (*sāṁsārika Jñāna*), since it is outward-looking (*bahirmukha*) and, therefore, hides the true reality from us. It denotes separation, not unity. On the contrary, knowledge (*vidyā*) takes us to the heart of ultimate reality, since it is inward-looking (*antarmukha*).[2] The more we engage ourselves in the pursuits of outward knowledge, the farther we are removed from the knowledge of *Brahman* ; the more we realise our own soul, the nearer we approach to *Brahman*.[3] There is not the least extinction of the individual soul in such a case, but there is rather the opening up of the way to its self-realisation wherein it finds its consummation. Some European scholars consider it to be an absorption into the Divine wherein all consciousness of oneself and of the world is supposed to be annihilated once for all. How illogical and unwarranted such a view is, if spiritual beatitude or self-realisation opens the path-way to *Brahman*. Only those are competent to speak of the actual nature of self-realisation or *Brahma*-realisation (*ātmasākṣātakārā* or *Brahmasākṣātakāra*), who have attained to it in this very life.[4] It is, indeed, beyond doubt that self-realisation does not mean annihilation of anything. It stands the test of even modern science that in evolution nothing is extinct, all is assimilation, transformation, and integration.[5] Self-realisation means identification, glorification, and integration of the individual soul which is no other than the Supreme.[6]

1 Max Muller, *Sacred Books of the East*, Vol. 34, p. 281, Varanasi (1965).

2 *Vide Muṇḍ*. I. 1. 4-5; *Īśa*. 9-11; *Maitr*. VII. 9; *Śvet*. V. 1; *Praśna*. VI. 8; *Bṛh*. IV. 4. 3, 10; *Chānd*. I. 1. 10, along with *Śaṁkara*'s commentary on them.

3 Cf. the dialogues between *Yājñavalkya* and *Maitreyī* in *Bṛh*, and between *Yama* and *Naciketas* in *Kaṭh*.

4 Cf. the instructions given by *Yājñavalkya* to *Maitreyī*, by *Janaka* to *Śvetaketu* and by *Sanatkumāra* to *Nārada* in *Bṛh*. and *Chānd*. These instructions are suggestive of their teachers having possession of the supreme knowledge.

5 Cf. Darwin's *Descent of Man*, Spencer's *Principles of Biology*, and Sir Julian Huxley's *Evolution after Darwin*.

6 *Vide Bṛh*. IV. 4. 7, 12-15, 23, 25.

Charge of Acosmism

Some critics say that the *Upaniṣads* teach a philosophy of acosmism i.e., a philosophy which denies the existence of the world. Prof. Pfleiderer says that the *Upaniṣadic* philosophy "shows itself as Acosmism and ultimately as absolute Illusionism."[1] Dr. A.E. Gough is of the opinion that the *Upaniṣads* involve the destruction of nature and mean acosmism.[2]

The validity of this objection rests on its standing the test of philosophy.

We may well ask the critics of the *Upaniṣads* : "Are we sure beyond doubt that the physical world is after all a physical world ? " According to Prof. Drummond, "the preponderating view of science at the present day is that it is not."[3] Similar are the views of Leibnitz, Spinoza, Kant, Schopenhauer, Hegel, Green, Bradley, Bosanquet, and Royce. Again, "are we sure that our senses convey to us the message of the external world correctly? " Or, "is it not a fact that the message received through them has, in many cases, to be scrutinised by later reflection ? " Heraclitus informs us that our senses are 'liars.' Eminent scientists and metaphysicians of modern times say that the senses are not trust-worthy.[4] It is almost proverbial that the seen is the unreal, whereas the unseen is the real." Science, too, has now approved of it.[5] Philosophers like Berkeley, Taine, J.S. Mill, Baine, Kant, Bradley, say that bodies have no real existence, and our own minds under illusion have made them substances.

These are the philosophical aspects of the problem of the universe. What we conclude from this is that the truths of philosophy should not be confused with the truths of sense-experience. The latter belong to a lower plane of thought and have a validity of their own in their kingdom. Even Berkeley,

1 *Vide*, Pfleiderer, *Philosophy of Religion*, Vol. 1, p. 15.
2 *Vide*, A. E. Gough, *Philosophy of the Upaniṣads*, pp. 260-65.
3 Quoted in V. J. Kirtikar's, *Studies in Vedānta*, p. 84, Bombay (1924).
4 *Vide*, Eddington, *The Philosophy of Physical Science*, pp. 1-12, Cambridge (1939).
5 *Vide*, James Jeans, *The New Background of Science*, pp. 60-75, Cam bridge (1934).

who has been dubbed as subjectivist, mentalist, and solipsist, makes a distinction between the real experience and the illusory experience. He says : "Whatever we see, feel, hear or anywise conceive or understand remains as secure as ever, and is as real as ever. . . . And the distinction between realities and chimeras retains its full force."[1] It is, therefore, notable that these philosophers never denied all reality of the world. They denied its reality only as an independently existent material entity. This is what *Śaṁkara*, commenting on the *Chāndogyopaniṣad* declares that though the soul is one without a second, free from all limitations of time, space, etc., yet ordinary people of unenlightened mind have a firm conviction, that all reality is limited by space and time ; accordingly, to make the subject intelligible to these people (without which their spiritual enlightenment is impossible) *Brahman* is now taught as conditioned by these limitations. Desires for earthly happiness have to be taken into consideration, for it is impossible to remove all at once such desires as are the products of individual *karma* extending over many embodied existences.[2] It is by means of the world and the objects contained in it, that the highest truth is achieved.[3]

It is, thus, obvious that the *Upaniṣadic* teaching of non-duality of *Brahman* does not strike at the roots of the universe as we see it. Non-duality of *Brahman* does not mean annihilation of the world. None can dare deny the existence of the

1 *Treatise on the Principles of Human Knowledge*, pp. 34-35, Chicago (1903).

2 "यद्यपि दिग्देशकालादिभेदशून्यं ब्रह्म सत् एकमेवाद्वितीयमात्मैवेदं सर्वमिति... तथापीह मन्दबुद्धीनां दिग्देशादिभेदवद्वस्त्विस्त्येवं भाविता बुद्धिर्न शक्यते सहसा परमार्थविषया कर्तुमित्यनधिगम्य च ब्रह्म न पुरुषार्थसिद्धिरिति तदधिगमाय हृदयपुण्डरीकदेश उपदेष्टव्यः ।...तथा यद्यपि ब्रह्मविदां स्त्र्यादिविषयेभ्यः स्वयमेवोपरमो भवति तथाप्यनेकजन्मविषयसेवाभ्यासजनिता विषयविषया तृष्णा न सहसा निवर्तयितुं शक्यत इति ब्रह्मचर्यादिसाधनविशेषो विधातव्यः ।"

—*Śāṁkarabhāṣya* on *Chānd.* VIII. 1

3 "इन्द्रियविषयाविषयत्वापेक्षं सच्च त्यच्चेति सत्यमित्युक्तम् । तद्द्वारेण च परमार्थसत्यस्योपलब्धिर्विवक्षितेति ।"

—*Ibid.*, VII. 17. 1; also cf. *Muṇḍ*. III. 15.

world. Even the knower of *Brahman* has to accept the fact of the world. The *Upaniṣads* emphatically declare that he who has realised his soul is the maker of everything, for he is the creator of all. The world is his, and he is the world itself.[1] Even after his self-realisation, he works enthusiastically and joyfully for the good of the world.[2] To him, the world does not become a non-entity ; it rather acquires divine meaning and significance. To him, therefore, his lower or individual self and the world are as real as anything real can be ; only his idea of their reality would be much more exalted than that of a person who is entirely uninitiated.[3]

Even the *Jīvanmukta* of the *Upaniṣads* does not altogether lose his individuality, or his sense of reality of the world of sense-experience. The idea being that instead of being absorbed in *Brahman*, he remains centred in It, as if be at home, and from that centre carries on his mission of uplifting mankind by becoming their Saviour.[4]

Charge of Pantheism

By far the most serious objection to the *Upaniṣadic* philosophy is that it is a species of anti-theistic pantheism. It is said that the Oriental pantheism makes no distinction between good and evil, virtue and vice, and considers them all as immanent in God. John Caird severely criticises the so-called Oriental pantheism as inevitably immoral in its tendency and thus accounts for the "unbridled license of sensuous idolatry" resulting in a social system in which "the grossest impurities are not only permitted, but perpetuated under the sanction of

1 "यस्यानुवित्तः प्रतिबुद्ध आत्मास्मिन्संदेह्ये गहने प्रविष्टः ।
स विश्वकृत् स हि सर्वस्य कर्ता तस्य लोकः स 'उ' लोक एव ॥"
—*Bṛh.* IV. 4. 13.

2 Cp. "कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥"
—*Gītā.* III. 20.

3 Cp. "पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥"
—*Kaṭh.* II. 1. 2.

4 *Vide* *Bṛh.* IV. 4. 23.

religion."[1] According to Prof. Monier Williams, "the pantheistic doctrine is everywhere traceable in some of the more ancient *Upaniṣads*, though often wrapped up in mystic language and fantastic allegory."[2] Pringle Pattison reads "lower pantheism" in Indian philosophy.[3]

There are not a few Orientalists who have had a better appreciation and evaluation of the *Upaniṣadic* philosophy. They exempt it from this unwarranted charge of anti-theistic pantheism. Hegel calls such systems as those of the *Vedānta* and Spinoza "the philosophical systems of substantiality."[4] Prof. Flint, too, shows the futility of this charge against the *Upaniṣadic* philosophy on the ground that it "has always been, to some extent, combined or associated with Theism."[5] Dr. Ballantyne also strongly refutes the unjustifiable charge by saying that "it were idly mischievous cruelty to hurl the charge of anti-theistic Pantheism against the *Vedānta*. . . . I here state my conviction, that those, who consider the *Vedāntins* as Pantheists on this ground, would, in like manner, condemn St. Paul, if he were to reappear declaring expressly what was implied in his asserting of God that in Him we live and move and have our being."[6]

Let us first define pantheism and then see if the *Upaniṣadic* philosophy can be stigmatized as Pantheism in the strict sense of the term. From the historical development of the idea of 'Pan', which meant in Greece "the Shepherd God", pantheism seems to express a kinship in all things—one universal life being manifested in all—a brotherhood with nature in its fullness.[7]

1 *An Introduction to Philosophy of Religion*, pp. 321, 323.
2 *Indian Wisdom*, p. 37, Varanasi (1963).
3 "This lower pantheism, as it may be called, is common in the popular cults of the East, where the immanental unity of the divine is little more than the idea of a teeming nature, and passes easily into a gross polytheism, whose deities represent and consecrate every natural force and tendency."—*Idea of God*, p. 219.
4 *Philosophy of Religion*, Vol. 1, p. 97; also cf. *Ibid.*, Vol. 3, pp. 319-320.
5 *Anti-theistic Theories*, p. 337, London (1877).
6 Quoted in Kirtikar's *Studies in Vedānta*, p. 102.
7 *Vide*, James Hastings, *Encyclopaedia of Religion and Ethics*, Vol. 9, pp. 609-620 (1956).

The *hiraṇyagarbha* of the *Upaniṣads* is suggestive of the same idea, that there is one eternal Being in whom all live, move, and have their being. It represents the *ātman* of all that is.[1] Plumptre defines pantheism as a doctrine which "identifies God with the entire universe, which beholds Him in the movement of the tiniest insect or in the lustre of the brilliant gem; in the mind of a Socrates or in the brain of a Newton;"[2]— as one universal existence, operating from within, as an all-pervasive omnipresent power, and not from without, as an anthropomorphic person.[3] If this goes by the name of pantheism, the *Upaniṣadic* philosophy is undoubtedly pantheistic. But the irony is that the Western critics of the *Upaniṣads* understand by pantheism the eternal and necessary co-existence and co-extension of God and the world.[4] It is this type of pantheism which they unwarrantedly engraft on the *Upaniṣads*. We strongly object to it, for the *Upaniṣads* recognise the freedom of will both in God and in man. When they talk of the world, they expressly declare it to have been born of the *īkṣaṇa*, of *Brahman*, i.e., of the thought and will of *Brahman*.[5]

No *Upaniṣadic* sage ever commits himself to the proposition that every object we perceive in this world, in its state of apparent isolation and self-subsistence, is *Brahman*. Such an idea has never originated in the minds of the *Upaniṣadic* sages, nor is it attributed to them outside the ranks of these unsympathetic students of the *Upaniṣads*. The language of the *Upaniṣads* is that there is *Brahman* everywhere, and nothing independent of Him is.[6]

1 *Vide Chānd.* I. 6. 6; *Śvet.* III. 4, IV. 12; *Mahānār.* X. 3; *Maitr.* VI. 8, VII. 7.

2 *History of Pantheism*, Vol. 1, p. 252, Samuel Deacon (1879).

3 *Ibid.*, Vol. 2, p. 329.

4 *Vide*, Paul Edwards, *Encyclopaedia of Philosophy*, Vol. 6, pp. 31-35, London (1967).

5 "स ईक्षत लोकान्नु सृजा इति । स इमांल्लोकानसृजत ।"

—*Ait.* I. 1-2; also cf. *Nṛspt.* I. 1.

6 "अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥
वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥"

—*Kaṭh.* II. 2. 9-10; also cf. *Praśna.* I. 4-5, *Muṇḍ.* II. 2. 11.

Their deification of the universe is, in no way, different from the Christian deification, which, according to Principal Caird, is "not an apotheosis of the world as it is to the outer eye, but of the world as its hidden significance is revealed, of the world as it is seen *sub specie eternitatis*."[1]

Is it fair to brand the philosophy of the *Upaniṣads* as anti-theistic pantheism, when it so expressly maintains that *Brahman* is immanent everywhere, that there is no place or object where He is not? From the most ancient times what the *Prasthānatrayī* has taught is that, while *Brahman* is immanent everywhere, the universe that He manifests occupies only a quarter of Him, so to speak.[2] Even in the *Vedas*, it is said: "*Puruṣa* possesses a thousand heads, a thousand eyes, a thousand feet; He encompasses the earth on every side, and stands ten fingers' breadth beyond. Such is His greatness, and *Puruṣa* is more than this: one quarter of Him is all existing beings, and His three quarters are immortal in the sky."[3] In this view, it is rather the world which is immanent in *Brahman*; the universe is bounded in *Brahman*, and *Brahman* bounded nowhere. He is both transcendent and immanent, whereas the God of a pantheist is immanent only.[4]

The *Upaniṣads*, thus, minister moral strength to men by dwelling on the immortality and non-duality of all human souls.[5] They ask us to rise above good and evil of the spatio-temporal world of experience, and seek the eternal peace in the world of the Supreme.[6] They warn us not to seek after

1 *An Introduction to Philosophy of Religion*, p. 322.

2 "तावानस्य महिमा, ततो ज्यायांश्च पूरुषः ।
पादोऽस्य सर्वा भूतानि, त्रिपादस्यामृतं दिवीति ॥"

—*Chānd*. III. 12. 6.

3 *Vide Ṛgveda* X. 90; *Yajurveda*. XXXI.

4 *Vide* Dr. Ramanand Tiwari's *Śrī Śaṁkarācārya Kā Ācāradarśana*, pp. 190-195, Prayaga (1948).

5 "नायमात्मा बलहीनेन लभ्यः ।"

—*Muṇḍ*. III. 2. 4.

6 "सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये, विश्वस्य स्रष्टारमनेकरूपम् ।
विश्वस्यैकं परिवेष्टितारं, ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥"

—*Śvet*. IV. 14.

wealth to avoid dissatisfaction and disappointment.[1] They enjoin upon us to know that the eternal is not attained by the ephemeral. Lord *Yama* confesses that He, too, attained the eternal by relinquishing the desire for the ephemeral objects.[2]

The unsympathetic critics of the *Upaniṣads* take no note of all this. They think that since the *Upaniṣads* preach "*sarvaṁ khalvidaṁ brahma*', there cannot be any distinction between virtue and vice, and that the Omnipresence of *Brahman* means a license for the grossest impurities in the name of religion. It does not occur to them to pause for a moment and think if it is possible for any culture to deny the reality of evil in practical life, ignore the distinction between good and evil, virtue and vice, and yet continue to shed its brilliance for centuries. It never occurs to them to consider how it was that the *Upaniṣadic* sages (if such an absurd doctrine prevailed amongst them) had, from the most ancient times, a highly impressive culture known for its respect for truth and virtue, for its readiness to forgive the evil-doer, and its sympathetic and humane teaching of devotion, dedication, and service.[3]

In view of these facts, the *Upaniṣads* can hardly be dubbed as striking at the very roots of morality and teaching antitheistic pantheism.

Charge of Amoralism

The critics say that the *Upaniṣads* do violence to the moral life of man. They say that the *Upaniṣadic* ideal is one of unapproachable perfection, that it is unpractical and even impracticable, and that if any one professed to have realised it, he would expose himself to ridicule. Farquhart says : "There is practically no ethical philosophy within the frontiers of *Hindū* thinking."[4] Parrinder observes, "It must be said the

1 "न वित्तेन तर्पणीयो मनुष्यः ।"

—*Kaṭh.* I. 1. 27.

2 "जानाम्यहं शेवधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥"

—*Kaṭh.* I. 2. 10.

3 For a detailed account of this humane teaching of the *Upaniṣads*, see Chapter VI.

4 *Hibbert Journal*, October 1921, p. 24.

Upaniṣads are treatises and speculations about religious philosophy, and not systems of ethics. They are concerned with interpreting the universe, the world soul and the human soul, and they hardly go beyond this to tackle the problems of moral and social conduct."[1] It is emphatically said that as regards "ethics the *Brāhmins* find themselves in a difficult situation."[2] Max Weber holds, "The *Upaniṣads* contain nothing or almost nothing of what we call ethics."[3] It is further observed that "in comparison with the intellectual activity of the *Brāhmins* the ethical content of the *Upaniṣads* must be said to be negligible and valueless."[4] Professor Upton, severely criticising the *Upaniṣadic* ideal, says: "Both in *Brāhmaṇism* and *Buddhism*, man's ethical ideal is not regarded as a real revelation of the essence and character of the Eternal Self; for, in their view, the end of Ethics is not to realise in increasing fullness a sense of personal relationship to the Divine Self or Father within us, but either to so fuse the human self with the Eternal *Brahma* as to virtually destroy all distinct sense of individual personality, or else, as in the case of *Buddhism*, to achieve that total extinguishing of the desire to live which appears to be equivalent to personal annihilation.[5] Professor McKenzie finds the ethics of India defective, illogical, unreal, and anti-social, lacking any philosophical foundation, nullified by abhorrent ideas of asceticism and ritual, and altogether inferior to the higher spirituality of Europe. What troubles him most is that *Hindū* ethics is anti-social. He devotes most of his book[6] to upholding this thesis, and comes to the conclusion that *Hindū* philosophical ideas, when logically applied, leave no room for ethics; furthermore, they prevent the development of a strenuous moral life.

We have gathered together these opinions simply to show how mistaken and unwarranted the views of the critics are. A

1 *Upaniṣads, Gītā*, and *Bible*, p. 120.
2 Schweitzer, *Indian Thought*, p. 53, London (1956).
3 *The Religion of India*, p. 172, Glencoe (1958).
4 Keith, *Religion and Philosophy of the Veda*, p. 584, Cambridge (1925).
5 *Hibbert Lectures for 1893*, pp. 241-42, Williams and Norgate (1897).
6 *Hindu Ethics*, pp. 67-69, Oxford (1922); also cf. *Encyclopaedia of Religion and Ethics*, Vol. 12, p. 548.

dispassionate and careful study of the *Upaniṣads* leaves not the least doubt that they are possessed of an exemplary moral atmosphere. Deussen rightly remarks that the *Upaniṣads* in their unfalsified form are the strongest support of pure morality, are the greatest consolation in the sufferings of life and death.[1] He further asserts that "people have often reproached *Vedānta* philosophy with being defective in morals and, indeed, the Indian genius is too contemplative to speak much of works; but the fact is, nevertheless, that the highest and purest morality is the immediate consequence of the *Vedānta*."[2] Prof. Hopkins emphatically declares that "it will be a pleasure to many and a grief to none to know that truthfulness, generosity, kindness of heart, purity of soul, forgiveness, and compassion were taught in India as everyday precepts long before the Christian era."[3]

These references from the writings of the sympathetic and serious students of the *Upaniṣads* expressly prove that the *Upaniṣads* are not defective in morality. They do not teach a doctrine of amoralism. They contain many instances of complete self-sacrifice and devotion to truth and justice under the most trying circumstances. We feel washed in better moral air in referring to the names of *Yājñavalkya*, *Janaka*, *Śvetaketu*, *Naciketas*, *Nārada*, *Maitreyī*, *Gārgī*, *Uddālaka*, *Aṅgiras*, *Sanatkumāra*, *Prācīnaṣāla*, etc. Hence we need not say that even if we cast a bird's eye-view on the *Upaniṣads*, we are sure to be impressed and elevated by their sublime moral atmosphere.[4] They emphatically declare that none can accomplish his *summum bonum* of life without an acquisition of the humane virtues. Knowledge is of no avail without a morally disciplined and chastened life.[5] The *Praśnopaniṣad* says, "To them alone is this *brahmaloka* (i.e. the state of *Brahmanhood*),

1 *Elements of Metaphysics*, p. 337, London (1894).
2 Quoted from Paul Deussen's address before the Bombay Branch of the Royal Asiatic Society, February 25, 1897.
3 *Ethics of India*, p. xii.
4 *Vide*, Dr. Mangal Deo Shastri, *op. cit.*, p. 156.
5 "नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमनसो वापि प्रज्ञानेनैनमाप्नुयात् ॥"

–*Kaṭh.* I. 2. 24.

in whom austerity, chastity, and truth are established. To them is this stainless *brahmaloka*, in whom there is no crookedness, falsehood, or trickery."[1] The false idea that the *Upaniṣads* under-estimate morality, is dispelled once for all when we find them identifying *Brahman* with truth.[2] They repeatedly impress upon us that only the pure at heart can realise *Brahman*.[3] The purity of heart is accomplished by pursuance of moral ideals and cultivation of moral excellences.[4] This is why, the *Upaniṣadic* sages pray : "O *Agni* ! lead us along the path of virtue. O God ! You know all our deeds. Keep far from us the sins that result from crookedness, deceit, and corruption. We offer many prayers to You."[5] Amongst all the *Upaniṣads*, the *Taittirīyopaniṣad* is the only *Upaniṣad* which informs us of the most exalted moral atmosphere of the *Upaniṣadic* period so vividly and so comprehensively that there remains no doubt that the then moral ideals were founded on the idea of both individual and collective welfare. The *Upaniṣad* delivers the classic message of high morality to the departing student, and through him to the entire humanity : "Speak the truth. Practise virtue. Let there be no neglect of your daily reading. Having brought to the teacher the wealth that is pleasing to him, do not cut off the thread of off-spring. Let there be no neglect of truth. Let there be no neglect of virtue. Let there be no neglect of welfare. Let there be no neglect of prosperity. Let there be no neglect of study and teaching. Let there be no neglect of the duties to the gods and the fathers. Be one to whom the mother is a god. Be one to whom the

1 *Praśna*. I. 15-16; *Muṇḍ*. III. 1. 5, 6, 8.
2 "सत्यं ह्येव ब्रह्म ।"

—*Bṛh*. V. 4. 1.

3 "ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ।"

—*Muṇḍ*. III. 1. 8.

4 Cp. "नित्यानित्यवस्तुविवेकः । इहाऽमुत्रार्थफलभोगविरागः । शमदमादिसाधनसम्पत् । मुमुक्षुत्वम् ।"

—*Śāṁkarabhāṣya* on *Brahmasūtra*, I. 1. 1.

5 "अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि बिद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां नमउक्ति विधेम ॥"

—*Īśa*. 18.

father is a god. Be one to whom the teacher is a god. Be one to whom the guest is a god. Whatever deeds are blameless, they are to be practised, not others. Whatever good practices there are among us, they are to be adopted by you, not others. Whatever *Brāhmaṇas* are superior to us, they should be comforted by you with a seat. Whatever is to be given is to be given with faith, should not be given without faith, should be given in plenty, should be given with modesty, should be given with fear, should be given with sympathy."[2] The *Chāndogyopaniṣad* asks us to be large-hearted, to be respectful to women, to be conscious of the need of social welfare, to be respectful to the learned, and to behave with all as no other than our own soul.[2] It further introduces us to the idea of social morality by way of the testimony of king *Jānaśruti*. The *Upaniṣad* tells us that "king *Jānaśruti*, the great-grandson of *Janaśruta*, was a pious dispenser, a liberal giver, a preparer of much food. He had rest-houses built everywhere. The food was also supplied to those who rested therein."[3] Many a ruler might make, in instance, his own the grand testimony which *Aśvapati Kaikeya* bears to his subjects : "In my kingdom, there is no thief, no miser, no drunkard, no man without a sacrificial fire, no ignorant person, no adulterer, much less an

1 "सत्यं वद। धर्मं चर। स्वाध्यायान्मा प्रमदः आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः। सत्यान्न प्रमदितव्यम्। धर्मान्न प्रमदितव्यम्। कुशलान्न प्रमदितव्यम्। भूत्यै न प्रमदितव्यम्। स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम्। देवपितृकार्याभ्यां न प्रमदितव्यम्। मातृदेवो भव। पितृदेवो भव। आचार्यदेवो भव। अतिथिदेवो भव। यान्यनवद्यानि कर्माणि, तानि सेवितव्यानि, नो इतराणि। ये के चास्मच्छ्रेयांसो ब्राह्मणाः, तेषां त्वयाऽऽसने न प्रश्वसितव्यम्। श्रद्धया देयम्। अश्रद्धयाऽदेयम्। श्रिया देयम्। ह्रिया देयम्। भिया देयम्। संविदा देयम्।"

—*Tait*. I. 11. 1-3.

2 "महामनाः स्यात्तद् व्रतम्। न कांचन परिहरेत्तद् व्रतम्। लोकान्न निन्देत्तद् व्रतम्। ब्राह्मणान्न निन्देत्तद् व्रतम्। सर्वमस्मीत्युपासीत। तद् व्रतम्।"

—*Chānd*. II. 11, 13, 17, 20, 21.

3 "जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी, बहुपाक्य आस।
स ह सर्वत आवसथान् मापयांचक्रे, सर्वत एव मेऽत्स्यन्तीति॥"

—*Ibid*. IV. 1. 1.

adulteress.[1] Commenting on it Deussen remarks, "This is in keeping with the gentle humane tone, which we see adopted in the *Upaniṣads* in the intercourse of husband and wife, father and son, teacher and student, prince and subject."[2]

When such a scruplous and high morality—individual as well as social—is found preached in the *Upaniṣads*, we have reasons to suspect the integrity of the unsympathetic critics of the *Upaniṣads*, who read amorality in the *Upaniṣads*.

Charge of Asceticism, Escapism, and Inactivism

The *Upaniṣadic* philosophy is supposed to be ascetic and escapist in character.[3] It is argued that the *Upaniṣadic* philosophy, by its persistent sermonising on the unreality of the world and the pettiness of all mundane values, creates a sort of negative attitude towards life and thus, in the name of spiritual realisation, encourages and justifies a life of inaction.[4] Such an ascetic, escapist, and negative attitude, the critics declare, lays the axe at the root of both our individual and collective life. The bliss it seeks after in the name of salvation can, in their opinion, be no more than the horrified stillness of the graveyard.

The critics associate, of necessity, with asceticism the ideas of mortification of the flesh and retirement into solitude with really no noble cause in view. The Indian ascetic is always represented as an escapist who renounces the world as a pessimist and seeks shelter in a forest from the vicissitudes of life, as a discontented soul, and ekes out his existence there, doing nothing really useful to society. He is sometimes called a bundle of negations. Dr. Gough writes, "If a man will see this

1 "न मे स्तेनो जनपदे न कदर्यो न मद्यपः ।
नानाहिताग्निर्नाविद्वान् न स्वैरी स्वैरिणी कुतः ।"

—*Ibid.*, V. 11. 5.

2 *The Philosophy of the Upaniṣads*, p. 366.

3 Cp. "But the roots of Indian thought lie in the anxiety of the individual to escape from the ills and calamities of existence. This is not the scientific but the practical spirit."—W. T. Stace, *A Critical History of Greek Philosophy*, p. 14.

4 *Vide Encyclopaedia of Religion and Ethics*, Vol. 12, p. 548.

light (i.e., the light of Truth), he must first loose himself from every tie, put away all the desires of his heart, part from his wife and children, and from all that he has, and retire into the solitude of the forest, there to engage in a long course of self-torture and of that suppression of every feeling, desire and thought, that is to end in a catalepsy and ecstatic vision."[1] Such critics as Dr. Gough think that the *Upaniṣadic* philosophy leads man into a pathetic ostrich like escapism.

There is a good deal of misunderstanding in such a supposition, and this misunderstanding is partly because of the degenerated form in which the *Hindū* asceticism is at present seen and partly because of the unsympathetic and unwholesome evaluations of the *Upaniṣadic* philosophy by the incompetent students who claim an authority on it.

It is indeed a perverted picture of the *Upaniṣadic* philosophy. It never recommends either mortification of the flesh or bare retirement into the forest. In the *Upaniṣadic* literature, we, no doubt, come across with such words as *tapas*, *saṁnyāsa*, *yati*, *pravrājin*, *muni*, *bhikṣā* ;[2] but, we must not forget that these are seldom and rarely used in the older *Upaniṣads*, and therein also not in a degenerated sense of self-torture, of self-mortification, self-immolation, self-denial, and self-suppression.[3] The word *tapas* which is comparatively more used is suggestive of spiritual enlightenment which culminates in self-realisation.[4] It is a matter requiring no proof that *tapas* anticipates proper control over body, senses, and mind;[5] but the idea associated with it of mortification, by the burning fire, and bodily austerity is on the one hand highly suggestive of degenerated

1 *Philosophy of the Upaniṣads*, p. 266.

2 *Vide Bṛh.* I. 2. 6, I. 5. 1, III. 8. 10, IV. 4. 22, V. 11. 1; *Muṇḍ.* I. 1. 8, 9, I. 2. 11, II. 1. 7, 10, III. 1. 5, 8, III. 2. 4, 6; *Chānd.* I. 10. 2, II. 23. 1, 2, III. 17. 4, IV. 3. 5, 7, VIII. 8. 5; *Kaṭh.* I. 2. 15, II. 1. 6, 15; *Kena.* III. 8; *Śvet.* I. 15, 16; *Kauṣ.* I. 2, II. 1, 2; *Tait.* I. 9. 1, II. 6. 1, III. 2. 1.

3 Cf. Mangal Deo Shastri, *op. cit.*, pp. 151-155.

4 *Op. cit.*, p. 67.

5 *Vide*, S. C. Sen, *The Mystic Philosophy of the Upaniṣads*, pp. 102-106, Lucknow (no date).

asceticism[1] and on the other hand vividly indicative of later *Upaniṣadic* ideology.[2] The cruel practice of mortification is denounced by the *Upaniṣadic* sages as most inhuman, reprehensible and ignoble.[3] The *Gītā* merely echoes the spirit of the *Upaniṣads*: "Whoso men practise severe *tapas* (austeritsm), unprescribed by the holy scriptures, with pretence and egotiy, with lust, longing, and power, those fools not only molest the group of elements embedded in the body, but Me, too, planted therein. Know them to be of demonic resolves."[4] *Tapas* conveys the idea of truthfulness, peace, equanimity, charity, purity, saintliness, compassion etc.[5] According to the *Gītā*, *tapas* signifies respect to the learned, cleanliness, rectitude, chastity, harmlessness, inoffensive-sweet-sincere and truthful speech, meditation on the *Vedas*, temperance, benevolence, control of mind, self-control, and purity of purpose.[6]

1 Cp. By *tapas* the *Upaniṣads* never mean "penance, austerity, or senseless mortification. By it they mean this creative impulse at the back of the evolutionary process, be it organic or mental, moral or spiritual. The *Upaniṣads* are particularly concerned with its contribution in the fields of the inetllectual, moral, and spiritual growth of man."—Swami Ranganathananda, *The Message of the Upaniṣads*, p. 377.

2 Cp. "We are told in both the *Upaniṣads (Sāṇḍilyopaniṣad* and *Darśanopaniṣad)* that *Tapas* consists in punishing the body, and making it wither or emaciate."—K.V. Gajendragadkar, *Neo-Upaniṣadic Philosophy*, pp. 99-100, Bombay (1959).

3 Cf. the following *Upaniṣads* along with *Śāṁkarabhāṣya* : *Kaṭh*. II. 1. 2, II. 2. 13; *Muṇḍ*. I. 2. 7, 8, 9; *Chānd*. VIII. 1. 6; *Bṛh*. I. 4. 10, III. 9. 21.

4 "अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥
कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥" —*Gītā*. XVII. 5-6.

5 Cp. "ऋतं तपः सत्यं तपः श्रुतं तपः शान्तो तपो दमस्तपः शमस्तपो दानं तपो यज्ञस्तपो भूर्भुवः सुवर्ब्रह्मै तदुपास्वैतत्तपः ।" —*Taittirīyāraṇyaka*. X. 8.

6 *Vide* "देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥
अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥
मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥" —*Gītā*. XVII. 14-16.

As to the words *saṁnyāsa*, *yati*, *muni*, *pravrājin*, and *bhikṣā*, we observe that *saṁnyāsa*, in all the older ten *Upaniṣads*, has been used only once in the *Muṇḍakopaniṣad*,[1] and that *yati* appears twice in this very *Upaniṣad*.[2] Amongst the rest, *pravrājin* appears once only in the *Bṛhadāraṇyakopaniṣad*;[3] *muni* is used twice in the *Bṛhadāraṇyakopaniṣad*, and once in the *Kaṭhopaniṣad*;[4] and *bhikṣā* is seen twice each in the *Chāndogyopaniṣad* and in the *Bṛhadāraṇyakopaniṣad*, and once in the *Muṇḍakopaniṣad*.[5] Besides these, there is no reference to the tendency of *saṁnyāsa* in the *Upaniṣads*. Therefore, we have every reason to infer that these aforementioned words are interpolations by those philosophical and religious schools which subscribed to *saṁnyāsa*.[6] If we care to read the older *Upaniṣadic* texts between the lines, we shall, of necessity, be convinced that this tendency had found no favour with the *Upaniṣadic* sages who daily pray to God for a long life of action.[7] It is not an original but acquired feature of the *Upaniṣads*.[8]

There is no denying the fact that in the *Upaniṣads* there are a few passages which refer to the congenial and serene atmosphere of the forest,[9] which would necessarily have been of great help to the sages in solving the mysteries of life and death for individual as well as collective welfare. This may lead us to infer that the *Upaniṣads* recommend and favour the departure to the forest (*vānaprastha*), though, of course, there is no formal mention of it.[10] Such an inference is uncalled-for.

1 *Vide Muṇḍ.* III. 2. 6.
2 *Vide Ibid.*, III. 1. 5, III. 2. 6.
3 *Vide Bṛh.* IV. 4. 22.
4 *Vide Ibid.*, III. 5. 1, IV. 4. 22; *Kaṭh.* IV. 15.
5 *Vide Chānd.* IV. 3. 7, VIII. 8. 5; *Bṛh.* III. 5. 1, IV. 4. 22; *Muṇḍ.* I. 2. 11.
6 *Vide* Mangal Deo Shastri, *op. cit.*, p. 154.
7 *Vide Īśopaniṣad* 2.
8 *Vide* Mangal Deo Shastri, *op. cit.*, p. 179.
9 *Vide Chānd.* II. 23. 1, V. 10. 1-5; *Bṛh.* VI. 2. 15-16; *Praśna.* I. 9-10; *Muṇḍ.* I. 2. 11.
10 It is a very significant point to be noted in this connection that even though the *Bṛhadāraṇyakopaniṣad* (II. 4. 1 and IV. 5. 2) speaks of *Yājñavalkya's* readiness to depart to the forest, it makes no mention of his *vānaprastha*.

Departure to the forest does not mean escapism and inactivism.[1] A life in the forest is not a life of inaction ; it is rather a life of the most vigorous pursuit of truth with a spirit of detachment. Spirit of detachment does not mean neglect of social duties.[2] The *Upaniṣads* do not allow to go to the forest, until one discharges one's social and domestic duties in accordance with one's position and station in life, and until one passes through a proper course of moral discipline which paves the way for spiritual enlightenment.[3] What valuable works[4] the Indian sages were able to accomplish in such an atmosphere of serene thought, what colossal heights of bold metaphysical and moral truths they could scale, not in their flights of imagination but in their practical life, is a matter that requires no proof.[5] They viewed life integrally and consequently neglected no aspect of it.[6]

Charge of Mysticism

Another objection taken by the critics to the *Upaniṣads* is that the potential identity of man with God, which they posit, is inconceivable and absurd, while any attempt at its realisation involves mysticism of no practical value to man.

1 Cp. "The general impression that the *Upaniṣads* require world-denial is not quite correct. They insist on a spirit of detachment, *vairāgya*, which is not indifference to the world. It is not abandonment of objects but non-attachment to them. We do not raise ourselves above the world by contempt for the world. It is the spirit of equanimity which is insisted on."—Radhakrishnan, *The Principal Upaniṣads*, p. 106.

2 Cp. "योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥" —*Gītā*. V. 7.

3 Cp. The *Upaniṣads* do not "allow man to withdraw from the sphere of social or relative morality, which is merely a rhetorical way of expressing that man ought not to break away from society until he has discharged his duty towards it and gained its goodwill, so to speak."—Prof. M. Hiriyanna, *Outlines of Indian Philosophy*, p. 76.

4 Viz., *Āraṇyakas and Upaniṣads*.

5 Cp. The *Upaniṣads* seem to us "a practical creed, which, if taken in earnest, cannot but enrich and ennoble life, in the most exalted station as well as in the humblest position."—*Vide East and West* for 1906, pp. 774-775.

6 Cp. "The seers of the *Upaniṣads* were not blind to natural innocence and beauty of sex life and parental love."—Radhakrishnan, *Principal Upaniṣads*, p. 655.

Urquhart observes, "The *Upaniṣads* are dominated by a sense of mystery which is attractive as well as terrifying."[1] Schweitzer asserts, "The *Brāhmins* of the period of the *Upaniṣads* make no attempt to give ethical meaning to......the mysticism of union with *Brahman.*"[2] He further says, "Their mysticism is supra-ethical."[3] Oltramare writes, "In affirming the identity of the Universal and the Individual Soul, from which follows necessarily the identity of all souls, the *Upaniṣads* have not drawn the conclusion—Thou shalt love thy neighbour as thyself."[4] Prof. Ranade also seems to carry this false notion in his mind. He writes, "The consummation that the *Upaniṣadic* philosophy affords is the realisation of the divine in the Individual Soul, and that it is not seen there working itself out in the social and political affairs of humanity."[5]

Lest we should be mistaken, it is pertinent on our part to clarify our position that we have not the least aversion to mysticism, provided that it be properly understood. Mysticism, no doubt, there is in the *Upaniṣads*, but it is by no means irrational, unethical, anti-social, and anti-political as some critics erroneously think.

Strangely enough, the condemnation of mysticism comes from people who are outside the pale of it—people who cannot go or who refuse to go beyond the faculties which they utilise to acquire sense-experience. They outrightly reject whatever is not amenable to verification by the theories of knowledge current among them. They fail to understand that mysticism is no more an inarticulated belief ; but it is a scientific phenomenon to-day. Modern psychological and scientific

1 *Indian Thought*, p. 43, London (no date).
2 *Ibid.*, p. 43.
3 *Ibid.*, p. 53.
4 It is interesting as well as instructive to note that though the Biblical dictum "Thou shalt love the neighbour as thyself," has no literal existence in the *Upaniṣads*, yet the idea is unquestionably there. What else is the import of the *Upaniṣadic* expression "*Yasmin sarvāṇi bhūtāni ātmaivābhūt vijānataḥ*", except that a sage, who has had a realisation of the soul, must needs see the soul in all beings, must needs regard all human beings as living in a kingdom of ends ?
5 *A Constructive Survey of Upaniṣadic Philosophy*, p. 15.

studies in religion inform us that the rudiment of mysticism is in all our lives. It is, now, a historical fact that every true genius is, in one sense, a mystic, since every sublime and serene thought which has moved the world emerged from the inner-most depths of one's consciousness as a flash of divine intelligence. The critics of mysticism fail to realise or appreciate the possibility of a real and meaningful irradiation of the soul from the Light after which everything else shines.[1]

Let us, first, inquire into the nature of mysticism. Mysticism is a moral discipline having for its object the union of man with God, or, the realisation of one's identity with *Brahman*.[2] It is founded on this strong conviction that man's union with God is a fact of direct experience and communication and not a mere philosophical or religious theory. Mysticism is, in essence and content, a scientific phenomenon ; and it is entirely practical in its character and form.[3]

The European critics of the *Upaniṣadic* philosophy pronounce that *Upaniṣadic* mysticism is defective in its essence and appeal. They consider the Christian mysticism higher than the *Upaniṣadic* mysticism without any valid justification. The demands of justice are met only when whatever merit is discovered or acknowledged in the one, is equally acknowledged in the other. If the mysticism of any mystic be deemed exceptionable, the *Upaniṣadic* mysticism, too, ought to be dispensed with the charge levelled against it.

The Christian critics of the *Upaniṣads* are unwilling to accredit their mystics with the doctrine of the deification of man, as they term it ; but, however startling this idea may appear to Christian thinkers, they must acknowledge that their

1 "तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ।"

—*Muṇḍ.* II. 2. 10; *Śvet.* VI. 14.

2 Cf. William James's *Varieties of Religious Experience*, pp. 366-413, London (1960) ; *Encyclopaedia of Philosophy*' Vol 5, pp. 419-434.

3 Cf. William James's *Varieties of Religious Experience;* W. R. Inge's *Mysticism in Religion*, London (1907); Evelyn Underhill's *Mysticism*, London (1916) ; W. T. Stace's *Mysticism and Philosophy*, Philadelphia (1960), Rudolf Otto's *Mysticism East and West*, New York (1957) ; Ruysbroeck's *The Chastising of God's Children*, Oxford (1957) ; J. H. Leuba's *The Psychology of Religious Mysticism*, London (1925).

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